A study of three groups of adolescents from different ethnic backgrounds: Attitudes towards certain authority figures.

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A STUDY OF THREE GROUPS OF ADOLESCENTS
FROM DIFFERENT EHTNIC BACKGROUNDS -
ATTITUDES TOWARDS CERTAIN AUTHORITY FIGURES

submitted by

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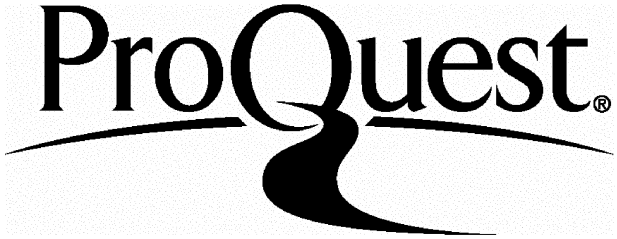
Trevor G. Thompson.



ATTITUDES IN OUR SOCIAL LIVES

"Attitudes significantly influence man's responses to cultural production, other persons, groups of persons. Thus, while attitudes alone may not determine how one responds they do play an influential part in social relationships."

Shaw and Wright (1950)

MEMORANDUM

I certify that work on which this thesis is based is my own independent work except where I have received help, as stated in the Acknowledgements and the text.

SIGNED: Trevor St. G. Thompson

TREVOR ST.G. THOMPSON

DATED: 4th Nov. 1983

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AIMS OF THE STUDY

I. To investigate the attitudes of three groups of adolescents from different ethnic backgrounds viz. Asian, English and West Indian, towards certain authority-figures in Bristol - parents, school teachers and police-officers.

II. To determine whether Asian and West Indian adolescents are positive or negative in their attitudes towards these authority-figures.

III. To account for any differences in attitudes between the groups' evaluations/ratings of the eight authority-figures.

METHODOLOGY

There are two main parts to the current study. The first stage involves the elicitation of personal constructs from 200 adolescents - girls and boys 15 - 16 years. These adolescents completed the Role Title Grids which consisted of the authority-figures. Personal constructs describing them were elicited. Five independent judges selected personal constructs which they considered to be representative of the three groups. These were used in constructing the rating grid or scale. The second stage

of the investigation was the administration of the rating grid to two hundred and seventy-one (271) adolescents in five (5) comprehensive schools in Bristol.

RESULTS

I. Descriptive statistics were used in Stage 1 of the analysis of the data to establish trends and differences between the groups. Means and standard deviations were computed which indicated that there were differences between the groups for the authority-figures - headmaster/deputy head, female/male teacher and policeman/policewoman.

II. Two by two 'Analysis of Variance' was undertaken in order to find out how significant these differences were. The "F ratios" obtained showed that the differences between Asian and English, as well as Asian and West Indian were significant at the .05 level of significance.

III. The "One Tailed 't' test" was used to identify which group(s) these differences could be associated with - in respect of authority-figures. The results showed that the differences could be associated with the West Indian and English groups.

IV. Cross-tabulation and (X^2) Chi Square statistics were used to establish the frequency with which each group use personal construct(s) in evaluating or rating authority-figures. The results show that Asians responded 'favourable' to the attitude constructs in the evaluation of all the eights authority figures,

whereas the West Indians and English responded 'unfavourable' to six of the authority figures.

CONCLUSIONS

The main conclusions of the study are:

1. Adolescents in all three ethnic groups (Asian, English and West Indian) had 'favourable' attitudes to their parents.

2. The Asian adolescents have 'favourable' attitudes towards 'headmaster,' 'deputyhead,' 'female/male teachers' and 'police officers.'

3. The English and West Indians have 'unfavourable' attitudes towards the above-listed authority figures.

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Trevor G. Thompson

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CHAPTER I

INTRODUCTION

Adolescents' attitudes towards authority-figures have always been of interest to social psychologists and sociologists and have stimulated many studies. The close connection between adolescents' attitudes towards authority-figures such as school teachers, parents and police officers is of significance in contemporary society. Evans (1971)[1] supports this importance by claiming, "among the many attitudes which have been studied and analysed in recent years, the attitudes of the individual to authority is of importance." Evans further suggests that those who exercise authority should understand the adolescents' attitudes, since the manner in which authority is exercised will determine the kind of attitudes which are manifested. Burwen and Campbell (1956)[2], Krause (1975)[3], and Smith (1977)[4] have concluded that there is a relationship between adolescents' perceptions of authority-figures, and how they exercise their authority. Thus, how authority is exercised will determine attitudes and behaviour.

Hill (1974)[5] applies this relationship by stating that in order to facilitate better conditions for academic performance and social learning in the schools, it is important to understand the attitudes of children from minority groups in a predominant white society. Furthermore, if we aim to facilitate better understanding between those who are designated authority-figures and adolescents in

particular those adolescents of black origins, then, it is important to find out 'objectively' how adolescents from ethnic minority groups perceive such authority-figures such as parents, school teachers and police-officers. It is also important to establish empirically the attitudes of these adolescents towards these authority-figures. In this context, the present study has particular relevance to an understanding of this problem.

BACKGROUND TO THE PROBLEM

During the seventies concerns were expressed about the education and academic achievements of children from minority groups, in particular Asians and West Indians. In 1971, the government, through the National Foundation for Educational Research (N.F.E.R.)[6] launched an investigation into the education of children from minority groups in England and Wales. This was followed by another investigation in 1972[7] on the Organization in Multi-racial Schools. This came about in response to unrest among immigrant parents, educationists and lay factions.

On November 27, 1973, the Secretary for Education and Science recommended the establishment of a Commons Select Committee on the schooling and education of children from minority groups in the schools in England and Wales. The Secretary of State appointed the Hon. Arthur Bottomley, M.P. as Chairman. This Committee was asked to investigate the issue of education and teaching provisions in multi-racial areas; also to examine and evaluate the existing programmes in schools where there were immigrant children. The

Committee sees its primary task as collecting relevant facts relating to schooling and education of immigrant children in Britain. To achieve this, the Committee decided to:

(i) meet with parents, educationists and administrators in areas where Asian and West Indian children attended schools.

(ii) visit selected multi-racial schools in these areas to observe educational arrangements and provisions for Asian and West Indian children.

(iii) to discuss/consult with teachers and educationists on the school curriculum in a multi-racial society.

(iv) to make recommendations based upon their findings to local education authorities and the Secretary of State for Education.

On March 8, 1973[7], the Committee visited representative primary and secondary schools in the multi-racial areas in Bristol. It then invited representatives from the teaching profession, administrators and the community to give evidence, and make recommendations on matters relating to the education of Asian and West Indian children. The participants were asked by the Chairman to be frank and honest in their observations and comments on matters related to the education as well as the academic achievement

of Asian and West Indian children. The Committee was also interested to find out whether there were other factors which might indirectly affect the education of these children.

Three headmasters whose schools were located in the multi-racial areas of the City of Bristol were invited to give evidence to the Committee on the administrative arrangements and curriculum development in their respective schools. The head-masters agreed that both Asian and West Indian children were failing academically in the schools. They also felt that the educational system needs to re-think its curriculum in the light of the multi-racial nature of the society. However, they felt that a part of the blame lies with the children, in that they are negative in their attitudes towards the schools' authority and authority-figures. During these sessions, this constant reference to the West Indians' attitudes towards authority became a recurring explanation for poor academic performance. In assessing the situation in his school, headmaster X had to say to the Committee:[8]

> "West Indian children are from authoritarian homes, they are controlled by their parents. The fathers are authoritarian figures and as such the children must obey them. They are controlled in the homes. When they are at school there is much more freedom and they often tend to abuse it. If the teacher(s) tries to control them, they will react against this control." [8]

This theme of negative attitudes towards authority and control was supported by successive white teachers who gave evidence to the Common Select Committee. The general conclusion to be drawn from the evidence given by teachers and educationists was that the

negative attitudes of West Indian adolescents towards authority and authority-figures contributed to the low academic performance. These children and young people were not taking full advantage of the education being given to them. Instead of being active participants in the learning process, they spent a great deal of their time resenting and rebelling against those who were in authority. Thus in the schools the teachers spent a disproportionate amount of their time exercising disciplinary control.

In 1974, the researcher was guest speaker at a one-day conference organised by the Chief Constable for Avon and Somerset. The aims of this conference were to:

(i) to discuss relationships between the police and the immigrant communities in Bristol;

(ii) establish ways of working with the black communities in Bristol;

(iii) to discuss a strategy for getting black and coloured young people to join the police force;

(iv) formulate plans for working in schools with multi-cultural student population.

It must be pointed out that during this period the relationships between the local police and the West Indian adolescents were unfriendly. A significant percentage of the young people from the black community felt that they were harassed by the police. Black and coloured adolescents alleged that the police often stopped

and searched them if they were late at night or if they attended football matches. Often these encounters resulted in conflicts between these young people and the police. As a result of these alleged police actions against these young people, the attitudes of these adolescents were perceived as negative.

At this conference, teachers, social workers and community leaders attended. Again, during these deliberations, the problem of attitudes of West Indian adolescents towards authority and authority-figures became a central issue as well as a debating point. The adolescents from minority groups and in particular the West Indian adolescents were described as basically aggressive and anti-authority by the police officers. During the discussion, one police officer remarked:

> "These immigrant young people hate what we (the police) stand for - we represent the law, which means that we have authority to stop and question them. The West Indians (the adolescents) do not like our authority, they are different from the white kids." [9]

These remarks by prominent authority-figures regarding the attitudes of adolescents from West Indian backgrounds would seem to represent a climate of opinion, and perception in society in general. As Specialist Educational Adviser to the County of Avon Education Department, the writer was able to visit both primary and secondary schools in the county. During these visits, the problems relating to discipline and control were constantly raised by various headteachers as well as ordinary class teachers. Many teachers felt that they were unable to control their classes whenever there was a high percentage of West Indians in them. Teachers

who worked in multi-cultural schools argued that their professional authority as well as their personal authority were often questioned by West Indian adolescents. The implicit assumption was that these young people resent authority, as one senior teacher in a multi-cultural school explained:

> "They are basically good kids, but they do not like our authority. Although they do not like it, we (the teachers) have to exercise our authority. The problem starts when we seek to control and exercise authority. The West Indians will question our authority, whilst the Asians will accept it." [10]

These remarks and conclusions indicate a conflict between these authority-figures and adolescents from different ethnic groups. There has been a great deal of discussions concerning the attitudes of these adolescents towards authority-figures in the popular press, and educational journals on this problem, but the conclusions reached are often anecdotal. Very few objective and empirical studies have been undertaken in this country which would throw light on this sensitive area. Musgrove's study (1964)[11] attempted to investigate the inter-generational attitudes towards authority, but it failed to study adolescents' attitudes towards authority-figures.

Thus the present investigation is intended as a modest contribution to a more systematic and analytical understanding of these adolescents from different ethnic groups' attitudes towards authority-figures. Parents, police officers and school teachers are here regarded as authority-figures, in that they exercise direct control as well as exercising authority over these young people. (These authority-figures will be discussed in Chapter II). The study is

also designed to reveal qualitative as well as quantitative dimensions of attitudes towards these authority-figures. It is hoped to throw some light on the cultural and social dimensions of these adolescents' attitudes towards authority.

The focus of the present study is on the Asian and West Indian adolescents' attitudes towards authority-figures, but throughout the investigation both Asian and West Indian responses will be compared with those of their English peers. Such comparisons, it is hoped, will give some indications about certain attitudes of the different groups, for example, the way that each group evaluates these authority-figures on the rating scale will be useful in the 'inter' and 'intra' group comparisons.

THE OBJECTIVES OF THE PRESENT STUDY

The study is concerned with the attitudes of three groups of adolescents from different racial groups towards authority-figures. Thus the main objectives are:

I. to identify the attitudes of adolescents from the different ethnic groups, and whether they are favourable or unfavourable towards these authority-figures.

II. to establish whether there are differences both between and within the group's attitudes towards authority-figures.

III. to examine the relationship between adolescents and the authority-figures on attitudinal variables which may account for these attitudes.

IV. to account for the attitudinal dispositions, that is, to establish whether particular attitudes are linked to any racial group(s).

OPERATIONAL DEFINITIONS OF TERMS AND VARIABLES RELATED TO THE STUDY

For operational purposes five concepts will be defined and discussed briefly.

I. Attitudes: The individual's belief about an object, his feelings towards it and his action tendencies with respect to the object or person.

II. Attitudes towards authority-figures: The individual's reaction or behaviour towards the authority-figures during social interaction, as expressed verbally or in manifest social behaviour.

III. Authority-figures: Adults, such as school teachers, parents and police officers who have legitimate or legal rights to exercise control, and sanction on the activities as well as the behaviour of those adolescents within their care or within the society.

IV. 'Positive' and 'negative' attitudes towards authority-figures: Positive attitudes and acceptance of authority or respect for the authority-figures. Positive attitudes towards authority-figures are indicated by adolescents' use of the favourable statements on the rating grids. Negative attitudes, a non-acceptance or disapproval of the favourable attitudinal statements, and an acceptance or approval of the unfavourable statements on the rating grids.

V. 'Asian' and 'West Indian' are collective terminologies used to describe adolescents whose ancestors originated from the Asian sub-continent and the Caribbean islands respectively. In Britain, terms Asian and West Indian have become synonymous with people from India and Jamaica. Confusion often arise when Bangladeshis and Chinese are classified as Asians or when Africans or Black Americans are called West Indians. Since there are very few Bangladeshis and Afro-Americans in Bristol, 'Asian' should be taken to describe persons of Indian and Pakistani origin, whereas, 'West Indian' should be taken to describe persons of Jamaican, Barbadian and Trinidadian origins.

THEORETICAL BASE OF THE STUDY, AND METHODOLOGY USED

The theoretical approach used in the study is based on the Personal Construct Theory as developed by Kelly (1955)[12]. The theory and its use in studying adolescents' attitudes towards authority-figures is

discussed in Chapter III. Briefly, the theory regards human beings as 'scientists' who are actively trying to make sense of their personal experiences and environment. They construct theories, test predictions and weigh the experimental evidence. The basic philosophical assumption in Kelly's theory is that all events are subject to 'alternative constructions'. There is no absolute truth or objective reality, but ways of interpreting events (constructs), which are more or less useful in advancing our understanding and ability to predict future events. Individuals understand the world in terms of 'constructs' that have predictive utility for them. Thus a construct is more than a mere label, it is a way of predicting future events.

For this study, personal construct theory will not be used in the clinical sense. Due to the heuristic nature of the study as well as the samples involved, the clinical approach and use of the theory would not be practical. For the purpose of this investigation, personal construct theory is used as a basis for generating and selecting constructs which give some indication of the adolescents' perceptions of, and attitudes to the authority-figures. The elicitation and classification of personal constructs are fully discussed in Chapter IV of the present study.

METHODOLOGY

The Role Construct Repertory Test (Rep. Test), devised by Kelly, is closely related to the theory. It is a method of establishing the basic constructs which a person uses and the inter-relationship between them. The subject is given a list of roles (e.g. teacher, close friend, employer) and is asked to supply the name of some who fit the role. He is then presented with cards, each bearing one of the names he has supplied, and he is asked to say in what way two of them are alike, but different from the third. This procedure establishes the similarity and contrast poles of the construct. This process is repeated with different cards until a sufficient number of constructs has been elicited.

For this study this method and procedure were modified. Subjects were given a list of authority-figures and were instructed to write in the 'similarity' and 'contrast' of the constructs. (The method and procedure for eliciting constructs are fully discussed in Chapter IV, and the Role Construct Grid can be seen in Appendix A). Common constructs to the three groups of adolescents were selected for the rating grids which was administered to samples used in the study.

OVERVIEW OF THE STUDY

The development of a conceptual and operational definition of the term "negative attitudes towards authority-figures" as it applies to the school settings and the environment in which the adolescents

operate are the object of the study. The problem divides naturally into two segments:

I. A theoretical discussion in which the conceptual and operational definitions of 'positive' and 'negative' attitudes towards authority-figures are set forth. A discussion on the concept of attitudes and its operational definition form the focus of the second chapter of the thesis.

II. The theoretical underpinnings of Personal Construct Theory as the base for studying adolescents' attitudes towards authority-figures will form the focus of the third chapter.

III. Following these is a presentation and discussion of the empirical aspects of the study - that is, the research design, methodology, data collection and analysis, and finally, the conclusions and implications.

SUMMARY

In summary, the major focus of this study is the attitudes of Asian and West Indian adolescents towards eight authority-figures who exercise some form of control over them. It also investigates the relationship of these attitudes and educational achievement, as well as interpersonal relationships between authority-figures and the adolescents. Justification for the study is offered from a

number of factors. First, the attitudes of adolescents, in particular Asians and West Indians, are important in their accomplishment of educational objectives and academic achievements. Secondly, attitudes towards authority-figures have direct implications for the schools and society in general. Thirdly, information about adolescents' attitudes from different ethnic groups towards authority-figures will help in creating a conducive atmosphere in the classroom, as well as a better understanding between adolescents and authority-figures. Fourthly, a study of adolescents' attitudes towards authority-figures will help in understanding their behaviour.

In this study, 'positive' or 'negative' attitudes towards authority-figures is viewed as a psychological construct, which has meaning for each group of individuals in terms of their perceptions and interpretations of the interactions and events generated within the schools and society. The theoretical network in which the attitude is formed is embedded in the Theory of Personal 'Construct' developed and expounded by George Kelly. An assumption of the theory is of central importance to this study: "each individual uses 'personal constructs' to make sense of his world." Attitudes are viewed as a form of personal constructs.

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CHAPTER II

REVIEW OF THE RELEVANT LITERATURE: ATTITUDE AND AUTHORITY

Introduction

Attitude and authority are global concepts and as such an attempt to define and operationalize them will involve a wide ranging inquiry. To this purpose the present review will examine these concepts within the literature review. Thus, the review will be discussed under the four main headings:

(i) Early definitions of the concept

(ii) Attitudinal dimensions within the study

(iii) The nature of authority - a definition

(iv) Authority-figures defined in respect of the study.

These aspects have emerged from the discussion in Chapter I as being of particular relevance to the present investigation, and as significant pillars for understanding the attitudes of adolescents towards authority-figures. No attempt will be made at this stage of the study to relate the literature review to specific variables, the present task is to provide a theoretical framework for defining and understanding attitudes and authority.

I. EARLY DEFINITIONS OF THE CONCEPT ATTITUDE

The study of attitudes is one of the most important functions of the social psychologist today and, in fact, some writers would go so far as to equate social psychology simply with the study of attitudes, because they are so important in our social living. Although it has been described as one of the key concepts of social psychology, no common accepted definition exists. In actual practice the concept has been frequently associated with social stimuli and emotionally toned responses (Anastasi, 1954)[1]. As a unified concept belonging exclusively to the domain of social psychology it was granted an important position in the social sciences by Allport in his classic review in the first Handbook of Social Psychology (Murchinson, 1935)[2]. Allport proposed that:

> "an attitude is a mental and neural state of readiness organized through experience exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related." (P. 810)

He saw an attitude primarily as a set to respond in a particular way, and he emphasized its behavioural implications. This definition was influenced by the learning theory tradition, which emphasized how past experience helps in forming an individual's attitude.

In contrast, Krech and Crutchfield (1948)[3] defined an attitude as:

> "an enduring organization of motivation, emotional perception and cognitive processes with respect to some aspect of the individual's world." (P. 152)

This definition reflected their commitment to a cognitive Gestalt perspective. It omits any reference to the origins of the attitude and is concerned only with the individual's current subjective experience. It also emphasized the organizational dimension, in that it views the person as a thoughtful and structuring organism.

Since Allport, Krech and Crutchfield's definitions, there has been a recurrent controversy over whether 'verbal behaviour' or 'non-verbal behaviour' is to be preferred as valid indications of an individual's attitude. Discrepancies between verbally expressed attitudes and subsequent behaviour is noted by many distinguished social psychologists, for example, Coney (1937),[4] Secord and Backman (1964)[5]. Allport's definition implies that an essential characteristic of attitude is that it cannot be observed directly, but must be considered as a state of readiness for the response which has to be inferred from overt behaviour.

Sherif and Sherif (1948)[6], in defining the concept, distinguished between social attitude and the individual's attitudes. The nature of social attitude is described in some detail, but the individual's attitude is less clearly defined. According to these writers, the characteristics that make certain attitudes social is that they are formed in relation to certain social stimulus situations. Social stimulus situations can be a person, or a

group of individuals, or the product of human interactions. Sherif and Sherif (op. cit.) therefore defined an attitude as:

> "inferred from the characteristic and the selective nature of the individual's reactions to situations." (P. 490)

In other words, the reactions revealing the existence of an attitude in the individual are not evoked solely by some external stimulus, but also by some internal force. There is implied a functional state of readiness in relation to the stimulus in question. Thus, the study of attitudes consists of accounting for these established states of readiness in the individual. Accounting for these states of readiness is not a simple task, since there are different types of readiness operating at the same time, for example, the individual's perception and emotions.

In 1959, a symposium was held in France to discuss attitudes (Duijker et. al. - Les Attitudes). The contributions brought together much of the psychological basis of attitudes in terms of motivation and personality. Duijker (1959)[7] concluded:

> "We ought to begin with the idea that attitude is directly observable and that social psychology should rejoin the classical definitions of attitudes which present it as a state of readiness."

Murphy (1959)[8] agrees with this conclusion. He believes that an attitude is a state of readiness to act in one way or another towards an object or person. Pierson (1959)[9], although expressing it differently, expresses the same idea in defining an attitude

as a "preparatory structuration initiated in the individual to react in a certain way towards an attitude stimulus." A close examination of these definitions indicate that an attitude ceased to be a direct observable act in the behaviour patterns of the individual, and has become an explanatory notion. As such, the notion does not give a scientific basis to the concept, but explains the repetition of certain individuals' reactions.

Doob (1947)[10] sees an attitude as underlying the perception of the social stimuli, and thinks of it as "sets" or behavioural tendencies. He considers the individual's attitudes to be closely linked with his behaviour patterns. Thus, Doob concludes that we can understand an attitude according to the behaviour manifestations of the person. Chein (1948)[11] on the other hand, disagrees with Doob's conclusion in seeing an individual's attitude as "sets". He believes that an attitude is a primitive unorganized tendency. Chein argues: "there is an intellectual trap in the commonly accepted principle that if some psychological process is not learned, then it is innate, and if it is not innate, then it must be learned." He concludes that attitudes are driving forces, which are often primitive and unorganized, to be regarded as learned instinctive responses.

Doob (op. cit.)[12], who in his definition of the concept relied on behaviour theory, defined attitude as an implicit mediating response to a stimulus object. Just as a person must learn the mediating response (i.e. attitude) in the presence of

the stimulus object, he must also learn to make a specific overt response to the attitude. Thus, Doob saw no innate relationship between attitudes towards an object and any given behaviour with respect to the object. Two people may learn to hold the same attitude towards a given stimulus, but they may also learn to emit different responses, given the same learned attitude. Although the attitude may initially predispose them to behave in the same ways (positively or negatively), the behaviour they ultimately come to exhibit will depend on the nature of the reinforcement they receive.

There is a similarity between Doob's position and Thurstone's conclusion in defining an attitude.

Thurstone (1931)[13], defined an attitude as: "the effect for or against a psychological object." Both theorists argued that the same attitude can be expressed in different actions. While a knowledge of a person's attitude can tell us little as to whether the individual exhibits some particular behaviour, it can tell us something about the overall pattern of behaviour.

McNemar (1946)[14] in an article titled "Opinion and Attitude" argues that an attitude must be inferred from overt behaviour. He concludes that:

> "an attitude is often defined as a tendency to react in certain ways towards a designated class of stimuli, then "it" must be observed from overt behaviour both verbal and non-verbal responses." (P. 17)

Osgood (1950)[15] in his definition of the concept introduced human 'motives' as an integral component. He concludes that

"motives along with other central determinants play a significant part in the individual's attitudes, and in producing behaviour resulting from sensory stimuli." Vinacke (1952)[16] disagreed with Osgood's theory and conclusions in linking attitudes with motives. He isolated attitudes from other human traits, concluding that attitudes are not innate. He drew up a list which showed the characteristics of an attitude. This list shows the social features of the concept. The list is introduced at this stage of the literature review as a means of clarification of the concept thus far. It also serves an additional function, in that it brings into focus the thinking behind the social dimension of attitude which is the theoretical framework of the present study.

(i) Attitudes are distinct from motives, in that whilst motives represent the innermost core of human organization, the "why" of the individual's behaviour, attitudes represent the more regulative system, which determines the means by which the individual's motives are expressed.

(ii) Attitudes can be distinguished from ordinary concepts or beliefs. Beliefs represent the means by which the previous experiences of the individual are brought to bear upon a particular stimulus.

(iii) Attitudes are distinct from traits - whereas traits are concerned with those aspects of

the individual's organization which refer to how a response occurs, attitude on the other hand refers to what response occurs.

(iv) Attitudes may be distinguished from certain types of overt responses such as opinions and reactions; these are not necessarily equated with attitudes. These can be momentarily responses, the result of a complex organization with the individual's behaviour.

(v) Attitudes may be distinguished from "sets"; whereas sets represent temporary and specific regulations of the individual's behaviour by conditions associated with current situations to which the individual may be operating in. Attitudes are more general and often permanent regulations established on the previous learning of the individual.

These five points are illustrated diagrammatically, which shows how these different processes 'fit together' to produce an individual's selective responses to a given stimulus.

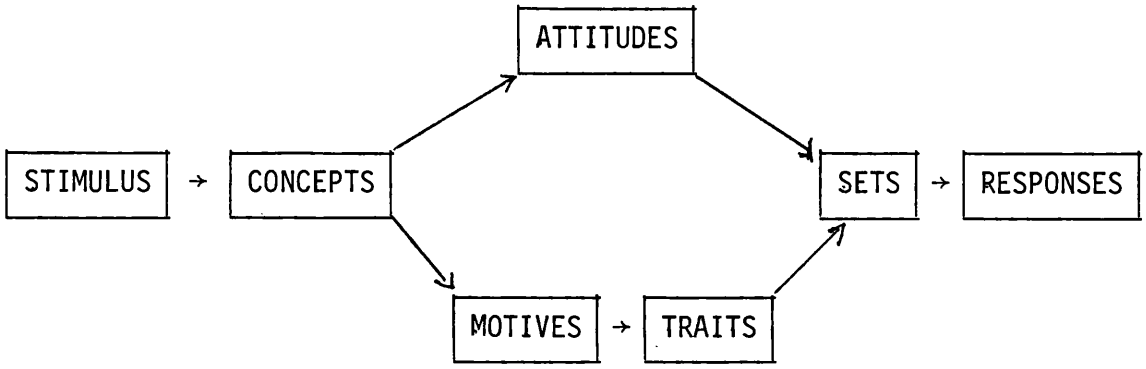

FIGURE 2:1 - SHOWING HOW THE PROCESSES FIT TOGETHER TO PRODUCE AN INDIVIDUAL'S RESPONSES

According to Vinacke, the stimulus activates the concept system in the individual, which in turn interacts with the motive system; upon arousal of the latter, the trait system is also aroused, so that the impending action of the organism is not only given a definite form, but also a particular pattern, which results in the "what" and "how" in the immediate situation. Finally, the specific response is select-ed (sets) and the response occurs, hence an attitude is to some extent independent of these different processes.

II. ATTITUDINAL DIMENSIONS WITHIN THE STUDY

The discussion presented so far on the concept suggests that an attitude is not innate, that is, the individual is not born with an attitude; he learns or acquires an attitude during his socialization and interaction. The next task in the present review is to establish a broader framework for defining an attitude as either a positive or negative tendency to react towards a stimulus.

Ausubel and Robinson (1973),[17] in defining the concept, have broadened the classical definition to include the individual's pre-dispositions to react either positively or negatively towards the attitude stimulus. They defined an attitude as:

> "a pre-disposition to make a positive or negative evaluation about people, events and objects. All attitudes are complex combinations of ideas and feelings which motivate persons either to seek out or avoid the object of the attitudes."

Rokeach (1965)[18] also defined an attitude in a similar way. He defined it as:

> "a relatively enduring organization of beliefs around an object or situation pre-disposing one to respond in some preferential manner."

Implicit in these definitions is the notion that attitudes are learned during the process of human interaction, and consist of pre-dispositions in allowing the individual to respond in a particular way. Attitudes also persist over time, regulating the individual's behaviour to respond either positively or negatively. These two definitions would seem to offer sufficient base for studying adolescents' attitudes towards authority-figures.

To define an attitude as positive or negative requires a wide-ranging discussion, which will incorporate the different components of the concept. Since the main focus of the study is to establish whether adolescents from different ethnic groups are positive or negative in their attitudes towards the authority-figures, the following discussion seeks to establish how meaningful these terms are in describing attitudes.

Kelvin (1970)[19] believes that an attitude acts as a kind of psychological regulator on the part of the individual. He concludes

> "To arrive at a systematic understanding of attitudes we must deal with two related problems. Firstly, we must be able to generalise, that is, we must be able to consider attitudes as a kind of psychological process, abstracting the essential features which are common to all attitudes irrespective of their particular objects or the persons who happen to hold them. Also, we must see the concept as a social phenomenon playing a significant part in social relationships." (Pp. 42-43)

Thus in the last twenty-five years a much more 'broader definition' has been given to the concept. Secord and Backman (1964)[20], for example, have defined an attitude as a "mental process,

manifesting itself in social situations." This definition is not much different from Allport's (1935)[21] classic definition. The difference is that both Secord and Backman have defined the concept in a more precise way, thus giving the term a 'Scientific Definition' in the social sciences. For them, an attitude manifests itself in social situations or relationships. The writers conclude that an attitude, besides being a mental process, has three related components, namely cognitive, affective, and behavioural. Briefly defined, these are:

(a) Cognitive component - represents the individual's knowledge about the object or situation, what is true or false, good or bad about it, this represents his thought in general.

(b) Affective component - represents the person's feelings about the object or situation, and as such is capable of being aroused, thus allowing the individual to adopt either a positive or negative position towards the object.

(c) The Behavioural component of an attitude represents the individual's pre-dispositions to 'act', i.e. the response he makes towards the object or situation when activated.

The three components of an attitude, as stipulated by Secord and Backman, make the concept psychological. Yet the affective component give an insight into the social dimension of the concept,

whilst the behavioural component indicates the actual response an individual will make towards an object or person. The difficulty in this classification is isolating which component comes into play when studying an individual's attitude. Krech and Crutchfield (1965)[22] showed little disagreement with Secord and Backman's typology of attitudes and supported the break-down they made of the concept. In their elaborate work on attitude studies, they argued that attitudes are the 'end-product' of human socialisation, and as such they are related to the 'value system' of the individual. They concluded that attitudes are social regulators, since they are based upon an individual's social perception and beliefs. Katz and Stotland (1969)[23] supported Krech and Crutchfield's conclusions, but extended the definition to include social and psychological responses in situations where attitudes are being observed or studied. They believed that the individual's beliefs are based upon 'cognitive structures' which influenced his attitudes towards an object or situation. They conclude:

> "The individual's cognitions are 'structures' grounded in his psychological and cognitive system, and as such there is an inter-relationship between his attitudes and 'value system'.

Unfortunately, Katz and Stotland's expositions are very theoretical, in that they have not supported their model with empirical evidence. Their 'self-process' or 'social regulator' definition of attitude does not say what an attitude is or how

it is formed. Defleur and Westie (1973)[24] in their attempt to define it, saw it as a 'Scientific Concept' which must be given a precise meaning in research studies. For them, an 'attitude is a process which occurs inside the individual, which determines more or less the response to an attitude stimulus'. Here again, both writers are acknowledging the psychological aspects of an attitude, but completely ignored the social dimensions of the concept. Yet Thomas and Faris (1918)[25] although acknowledging the importance of the psychological component of an attitude, they emphasised the social component of the concept. For them, an individual's attitude is significantly influenced by social conditions within the environment.

Collin and Ashmore (1970)[26] argued along the same line as Thomas and Faris, but they see 'experience' as a significant factor in shaping an individual's attitude. For them, an attitude is formed upon the residue of previous experience within the social environment. Thus, an

> "attitude is a person's conviction about which objects are good and which are bad, which objects are acceptable and which are unacceptable; which to agree with and disagree with." (P. 40)

Both Collins and Ashmore's definition is simplistic, because they have defined the concept in terms of acceptance and rejection in relation to human behaviour. However, there is some truth in their argument that 'previous experience' has a significant part in shaping an attitude. In discussing this

point, they have demonstrated the role played by personal experience in attitude formation. They extend their definition by stating: "An attitude is a measurement of previous experience, and is correlated with present and future behaviour towards the attitude object, previous experience may be direct personal experience or socially mediated experience." The following diagram illustrates this definition.

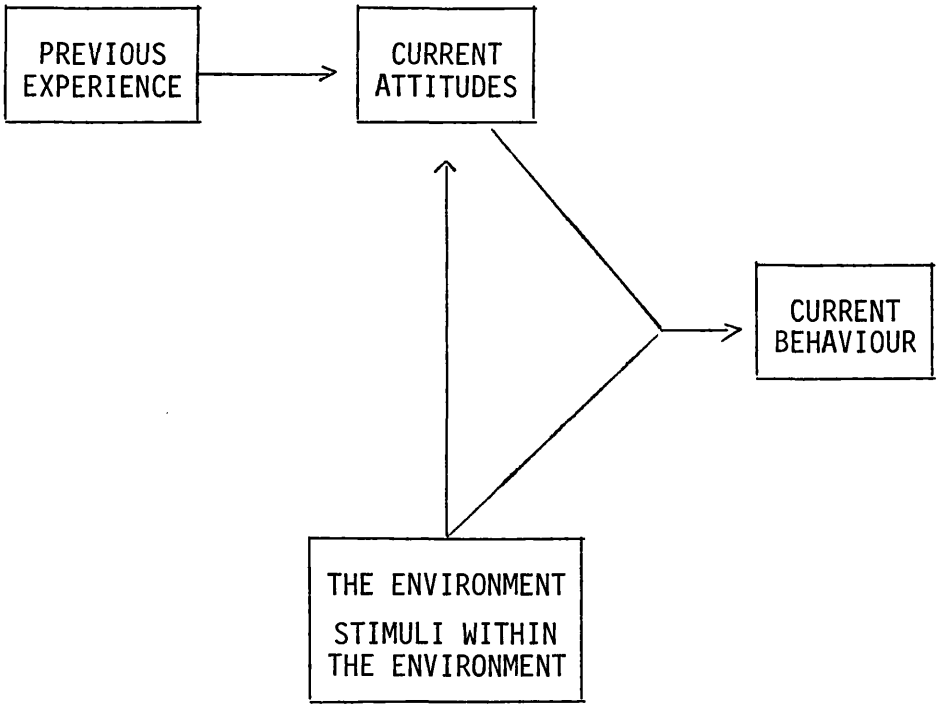

FIGURE 2:2. FROM COLLINS AND ASHMORE (1970). SOCIAL INFLUENCE, ATTITUDE CHANGE IN GROUP PROCESSES

Secord and Backman (1964)[27] in their exposition of the concept have questioned the importance of 'overt behaviour' as a measurement of attitude. They saw an attitude as a

'Hypothetical Construct' because it is not directly open to observations, but can only be inferred from verbal expression. A hypothetical construct is defined as:

> "an entity or process that is inferred as actually existing within the individual, giving rise to measurable phenomenon, which include attitude." (P. 197)

Although Secord and Backman saw attitudes as a hypothetical construct operating inside the individual, Doob (1947), (as revised by Turner and Converse (1975[28])), defined an attitude as "an implicit drive-producing response, considered socially significant in the individual's society" (p. 112.) From this definition, the psychological dimension of attitude is an implicit response with drive and strength which occurs within the individual as a reaction to stimulus-patterns, and which affects subsequent overt response. Turner and Converse have elaborated on this definition by stating that an implicit response is both anticipatory and mediating on the part of the individual's attitude towards an object or situation. As such, the 'attitude' is the result of previous learning or gradient of generalisations and discrimination, which the individual considers significant in his interpersonal relationships or his society. Thus, this definition is very much in line with the fundamental hypothesis of the current study, that adolescents' attitudes towards authority-figures are socially significant on their part, be they positive or negative.

Krech, Crutchfield and Ballachey (1962)[29], in their approach in studying individuals' attitudes, have supported this stance since they see an attitude as 'functional' because it satisfies a particular 'need or want' socially or psychologically. They argue that:

> "In coping with various problems in his environment, the individual develops attitudes which are satisfying to him. He develops favourable attitudes towards objects and people that satisfy his wants, final goal objects will be favourably evaluated. Alternatively, the individual will develop unfavourable attitudes towards objects that block the achievement of his goals. The individual develops his attitudes in response to problem situations, in trying to satisfy wants. Insofar as his attitudes are enduring systems, they remain with him, and may be used by him to solve a number of problems - to satisfy a number of different wants." (PP. 181-182)

This quote demonstrates that attitudes can originate in specific motives. Adolescents' attitudes towards authority-figures can be associated with this functional approach, since they are within an authority structure, which exercises control over them. (See Section II on authority and control). Although particular attitudes may have their sources in a number of specific motives, it is possible to be more precise on some of the broader kinds of motivational bases on which the formation of such attitudes tends to occur. Katz (1960)[30] suggests that an attitude has four main functions, namely, 'adjustive', 'value expressive', 'knowledge function', and 'the ego-defensive function', which are all linked to the individual's motives.

On close examination of these functions, they all refer to aspects of the individual's adaptation to his environment. Attitudes which might be fitted to the first and last of these categories are the normal consequence of cognitive adaptation to the world. The second and third have to do with the relationship of the external situations to the self, they are less dependent on immediate reality that an inner motive states. Adolescents adopt a particular attitude for a variety of reasons, and Katz's functional approach could help us to understand the adolescents' attitudes towards an authority-figure. It can be argued that the importance of this typology of attitudes is the motivational basis on which attitudes towards an authority-figure may develop. Here the knowledge function of an attitude gives meaning to the individual's internal and external worlds (a close association with the assumption behind the Psychology of Personal Construct Theory - see Chapter III).

Bruner and Smith (1961)[31] and Stotland (1960)[32] in their respective studies in social attitudes supported Katz's functional approach. But whereas Katz's functions are centred around 'motives', Bruner and Smith extended their functional definition and approach to include the individual's entire personality structure. They see the individual's attitude organised around a value system, which is made up of many related social variables, such as authority, power and status. They believe that these variables 'shape' the individual's behaviour, which in turn influence his attitudes, as well as

his reaction towards them.

Kelman (1953)[33], on the other hand, in his approach in studying attitudes differs from Katz and Stotland (1959), and Bruner and Smith (1956)[34], who emphasised the function of attitudes in the individuals' lives. Kelman, in his exposition is not concerned with the social-psychological relationships in situations where attitudes are called into play, neither is he concerned with the psychological processes that are essential in attitude formation. He distinguishes three main processes by which an individual can plan his attitude strategy, in dealing with 'attitude stimuli'. These are: compliance, identification, and internalisation.

(i) COMPLIANCE occurs when an individual accepts influence from another person or group. He may be adopting this attitude with the hope of achieving a favourable reaction. In so doing the individual does not necessarily believe in the attitude he has adopted, but uses this strategy because it is instrumental in coping with the immediate situation.

(ii) IDENTIFICATION happens when an individual adopts the behaviour of another person or group, because this attitude strategy is associated with satisfying certain social and emotional needs.

(iii) INTERNALISATION occurs when an individual accepts the influence, authority, values and norms of another person or a social system. Internalisation can be observed in the context of socialisation, where a child adopts the attitudes of his parents and eventually the attitudes of the society of which he is a member.

Kelman's approach, like Katz and Stotland's, in studying attitudes makes no attempt to define the concept. Katz and Stotland are mainly concerned with 'functions', the way an individual's attitudes function in his daily encounters, whether they are psychological or social. In studying the attitudes of adolescents towards authority-figures, this functional approach in understanding the concept could provide the writer with a useful theoretical framework in studying these adolescents' attitudes. Kelman's theory of attitude strategies on the other hand focuses on the social side of attitudes, but does not say what an attitude is; the emphasis is on the social-psychological implications in the behaviour pattern of the individual's reaction towards an attitude stimulus. The point of focus here is how the recipient interprets the message, the social encounters, the relationships, and how he reacts to these. Kelman's conclusion in his reaction is an indication of his attitude towards the situation. Both approaches discussed are 'ideographic' in that an attitude is

seen as a personal frame of reference in our lives. In reacting to attitude stimuli, in our environment, each of us interpret them independently by using our own cognitive structures and verbal labels which shape the attitude. Again, this is a useful approach in investigating adolescents' attitudes towards certain authority-figures, and the ideographic stance of both theories is akin to the Kelly's Personal Construct Theory which is the basis of the present study (see Chapter III - Psychology of Personal Construct Theory).

More recent attitude theories such as Rosenberg (1956)[35], Zojonc (1960)[36], Fishbein (1963)[37], Jones and Gerard (1967)[38], tend to describe the structure of attitude as a composite of expectations, i.e. perceived instrumentality or 'usefulness' of the attitude object to the person's goals, or the perception that the attitude object has certain attributes. Fishbein's theory attempts to separate the cognitive from the affective components of attitude. Beliefs about an attitude object are defined as the perception of associations between the object of attitude and certain attributes or goals. Thus, Fishbein's theory assumes that an individual's attitude is the 'sum of his belief'.

Fishbein concludes:

> "An attitude is an evaluative weighted sum of beliefs since beliefs are perceptions of association between attitude objects and attributes or goals." (P. 265)

Beliefs in Fishbein's terminology are what other social psychologists called cognitions, knowledge or opinions. The

distinction that is usually made between these concepts, and the concept of attitude is analogous to the distinction made by Fishbein.

At this stage of this review, a pertinent question must be asked in relation to the present investigation. Do attitudes predict behaviour? Wicker (1969)[39] who has done most of the work in this area concludes that "taken as a whole, these studies neglect that it is considerably more likely that attitudes will be related or only slightly related to overt behaviours than that attitude will be closely related to action." (P. 65) Wicker believes that behaviour is determined by other factors besides attitudes, and if one wants to predict behaviour accurately, these other factors should be taken into account. Wicker (op. cit) suggests that personal and situational factors help to determine an individual's attitudes. Although it is very likely that one of these factors may interfere with the relationship between attitudes and behaviour, there is not sufficient evidence to say that attitudes can predict an individual's behaviour.

From the conflicting and diverse definitions and studies of attitudes, there has emerged a narrower set of definitions and views as to the meaning of the concept, which is applicable to the present investigation. There are basically, but major general conceptions of attitude current in the literature. Firstly, the stimulus-response conception which defines attitude as a process which occurs inside an individual, and as such,

determines more or less immediately and directly the way in which he responds to an attitude stimulus. In this definition some writers draw attention to the motivational processes, cognitive, perceptual orientation in attitude formation. Secondly, there are those writers in the experimental field who focus attention on the logical structure of the concept and the general framework with which attitudes are treated as inferences from behaviour.

The review attempts to show the basis for some of the definitions, and the experimental work in this field. Attitudes and values are consistent among adolescents (towards adults or authority-figures) as reported by Hess and Goldblatt (1957).[40] The adolescents tended to idolise adults, and also feel depreciated by them. On a similar problematic level, Linison and Nichols (1958)[41] show the influence of the adolescents' sub-cultural milieu, and less evidence of 'deep-lying' personality structure in their attitudes.

Three general characteristics of social attitudes are put forward in this review and will be considered in the body of the present investigation.

(i) Attitudes are in the nature of responses to an attitude stimulus;

(ii) Attitudes may include sets of responses and alternative responses to the same 'stimulus object'. According to this

definition, one might expect generalisation to take place along more than one 'dimension' of a particular attitude (as demonstrated by Osgood's (1957)[42] silk handkerchief illustration of the generalisation phenomena. (P. 355-358)

(iii) Attitudes are 'functional' in that they satisfy a particular 'need or want'. As such, they become enduring, and help the individual to solve a number of different problems in his social and personal encounters (Smith, Bruner and White (1956)[43], P. 94).

An attitude then, is a relatively enduring organisation of beliefs around an object or situation predisposing one to respond in some preferential manner, positively or negatively. It will determine for the individual what he will see, hear and think as well as how he will react. Today, most social psychologists and writers in this area are agreed that for an individual to have an attitude, it must be rooted in experience (Lemon, 1973)[44]. But experience is either the result of contact with the world which may therefore be termed 'social experience' or the result of acquiring over time, an ability to judge the merit of a performance, mental or physical, against another; an ability which is heightened or modified according to the individual's mental activity, and which may be referred

to as personal experience.

Although there can be no clear cut division between these two concepts of experience, in practice, in the light of the preamble and for the purpose of the present investigation, adolescents' attitudes towards authority-figures, it would appear that it is with social experience and personal reaction herein we are chiefly concerned.

The next section examines the related concept "AUTHORITY", which like social attitudes is difficult to define precisely.

III. THE NATURE OF AUTHORITY: "A DEFINITION"

This section examines the concept authority in relation to the present investigation. The aims in this section are twofold, firstly to define what authority is in order to arrive at an operational definition applicable to the study, and secondly, to relate the concept to the authority-figures (i.e., parents, policemen, and school teachers).

Like social attitudes, authority is a polemical concept, which political scientists and sociologists find difficulty in defin-ing precisely. Friedman (1971)[45] writing on the concept in "Authority and Political Philosophy" states: "the meaning of authority has been the subject of ceaseless and acrimonious controversy in both political philosophy and social science. This controversy is invariably cast in the form of a dispute over the relation between the notions of authority, power, and

legitimacy. A large variety of approaches to authority have been forged out of these elements." (P. 122) So complex is the concept that many writers in the field never attempt to define it. Flatham (1973)[46] sees the difficulty in defining what authority is, and had this to say:

> "Perhaps the most commonly discussed concept in political and moral philosophy is the 'concept authority'. What it is and what constitutes it are difficult questions to answer precisely." (P. 99)

Max Weber (1958)[47] was the first to define the concept in precise terms. In his conceptualisation on the nature of authority in society, he formulated three grounds on which authority could become legitimate. By 'authority' he meant "the probability that a command with specific content will be obeyed by a given group of persons." (P. 152) According to Weber, authority is distinguished from "POWER" in the sense that it is legitimized by belief in, and acceptance of, those whose action it affects. When authority is accepted, then it is 'legitimate power'. Weber then goes on to distinguish three 'pure types' of authority. The first of these is 'traditional authority'. "A system of authority may be called traditional if legitimacy is claimed for it and believed in, on the basis of the sanctity of the order, and the attendant powers of control as they are handed down from the past and have always existed." The second type is 'bureaucratic authority' which is based on rational grounds and rests on a 'belief' in the 'legality'

of the patterns of normative rules." Finally, there is 'charismatic authority'. This type of authority rests on 'devotion to specific and exceptional sanctity, heroism, or exemplary character of an individual'. (P. 220)

Weber's typology and analysis has been criticised by contemporary writers for being too arbitrary in its divisions. Although they would agree with his definition of 'authority as legitimate power', most would hesitate to equate authority and legitimate power as the same thing. Gerth and Mills (1953)[48], although agreeing with Weber's definition to some extent made the following distinction in their definition:

> "Power is simply the probability that men will act as another man wishes. This action may rest upon fear, loyal devotion, indifference or other individual motives. AUTHORITY or legitimate power involves voluntary obedience based on some idea of social position." (P. 158)

Dahrendorf (1967)[49] argues: "The important difference between power and authority consists in the fact that whereas power is essentially tied to the personality of individuals, authority is always associated with social position or roles." Parsons (1963)[50] believes that "authority rests on agreement that an office has particular powers attached to it: power exists regardless of agreement." According to these definitions, power and authority have different sources and when we consider a particular person in an organisation or a person who is regarded as an authority-figure, his (personal) power and his (social) authority may be widely discrepant. Power and authority interact

to a greater extent than is suggested by the above definitions. The difficulties of discussing this complex interaction according to Musgrove (1971)[51] is the poverty of the vocabulary available for the purpose. In trying to define authority, the concept overlaps with other associated terms such as influence, control, and compliance that in using it, a broader definition is required. Most writers would agree that authority incorporates an element of these related concepts. Katz (1960)[52] sees authority as part of influence. He states: "Authority is a psychological force which involves influence, interpersonal transactions, whereby one person acts in such a way as to change the behaviour of another person in some intended fashion." (P. 218) Presthus (1963)[53], on the other hand, sees authority and compliance as overlapping. He therefore concludes: "that authority is the ability to evoke compliance from the person who is in a subordinate position; thus authority rests upon some official position." (P. 136) Dahrendorf supports this distinction in equating authority and compliance. He then points out the difference between continuous and dichotomous authority in the following terms:

> "Bureaucratic organisations differ from industrial organisations in one important point. Whereas the authority structure of industrial organisations ipso facto defines the borderline that divides the two aggregates of those in positions of dominance, and those in positions of subjection: compliance is an essential element in the authority structure." (op. cit.. p. 166).

Barnard (1968)[54] in his pioneering study of authority in organisations supports Dahrendorf's conclusions. He defines authority in much wider terms which includes the acceptance element. For him, "authority to be legitimate, must be accepted by those who fall within its penumbra." He also makes two distinctions between the levels of acceptance:

(i) Authority refers to social relationships between persons and not as an attribute of one person.

(ii) Authority involves the exercise of social control which rests on willing compliance.

For the purpose of the present investigation, the main focus being adolescents' attitudes towards authority, it is accepted that "authority is legitimate power", in the sense that it is a form of social control in the home, school and society. Having accepted this definition of the concept, it must also be recognised that when authority is exercised in relation to adolescents, the associated forms such as influence and compliance may well be significant elements in authority. Hence the next task in defining authority is to examime these related concepts in relation to the present study to see whether they are the same elements in the authority structure.

Bell (1978)[55] states "that in everyday language we use the words authority and power, in the sense that "it" is an

authority or has power, which implies influence." Partridge (1963)[56] reinforces the point made earlier on, that the meaning of associate terms such as dominance, control and influence. Often, authority-figures, when dealing with children and adolescents, are not clear in their minds which of the concepts they are talking about in social situations. Partridge's Scale of Power helps us to understand these elements of authority. At one end of the scale we have (a) dominance, and at the other we have (b) influence, which is a fair representation of the concepts. Also at one end we have the coercion of a willing subject who submitted as one would submit to the threat of a pointed gun because of fear of the consequence. At the other extreme we have the power of a person having their own way without overcoming resistance in an obvious way, but nevertheless influencing the behaviour of others, which is the criterion for authority. Indeed influencing the behaviour of others is common to both power and authority, only one of the points on which their meanings overlap. Partridge points out that as we move along the scale from 'influence' to 'dominance':

> "inducements and penalties to induce compliance with the wishes of one party begin to appear, but at first in such subtle ways that it is very difficult to determine which sanction is operating at all." (op. cit., p. 112)

Firstly, we will consider the 'dominance end' of the scale. Here we have power in its strongest sense. It is the overcoming

of resistance by coercion, physical or otherwise. Where we have resistance, we have unwillingness to accept certain proclamations or judgements. Authority exists when an individual recognises another as entitled to command him. (Weber's Bureaucratic Authority). But it is important to emphasise here that this does not mean that all compliance with authority is willing compliance. One may comply reluctantly or not at all. If this non-acceptance exists, power is used by those in authority to support their proclamations. In studying adolescents' attitudes towards authority-figures this situation has been seen to occur, particularly in the classroom, and when the police are involved in exercising their authority with young people.

Peters (1966)[57] picks up this point when authority becomes power. He points out:

> "Behind the symbolic gestures of the policeman lies the coercive power which he can summon." (P. 239)

But fundamentally:

> "Authority, on the other hand, involves the appeal to an impersonal normative order or value system which regulates behaviour basically, because of acceptance of it on the part of those who comply." (P. 240)

Peters makes a distinction between the two concepts and stresses the importance of acceptance as part of the notion of authority. He further argues that:

> ('Authority') denotes ways in which an individual subjects others to his will by means of physical coercion (e.g., infliction of pain, restriction of movement), or by psychological coercion, e.g.

> withholding food, etc., or by the use of less dire forms of sanctions and rewards, or personal influence such as hypnotism." (P. 241)

Hannah-Arendt (1968)[58] supports Peters' argument that authority must be based on acceptance. She states:

> "If authority is to be defined at all, then it must be in contra-distinction to both coercion by force and persuasion through argument." (P. 128)

And elsewhere she goes on to supply the following vivid example:

> "Its hallmark is unquestioning recognition by those who are asked to obey; neither coercion nor persuasion is needed. (A father can lose his authority either by beating his child or by starting to argue with him, that is, either by behaving to him like a tyrant or by treating him as an equal." (P. 129)

On this view, authority is distinguished from coercion as a mode of influence because it involves some sort of 'recognition' on the part of the subject that the person to whom he submits is 'entitled' to obedience. Peters in his analysis argues that authority is not so personal as it appeals to a normative order or value system. It exists because of the acceptance of those involved in its value, and the recognition that it is necessary to the individual's freedom. The individual recognises that an authoritative system exists not only to regulate his own behaviour, but that it is applied to everyone for the good of all. In other words, it is accepted and recognised in terms of <u>social control</u>. A fundamental assumption of the present investigation is that certain authority-figures, namely parents, police officers, and

school teachers, exercise social control when dealing with adolescents. Hence the basic aim of the study is to measure adolescents' attitudes towards this exercise of authority.

The important question here is, what entitles one individual to exercise authority over another? Etzioni (1962)[59] argues that in an organisation or within a system there is an 'AUTHORITY SYSTEM'. He described the authority system under three main headings, and these will be listed since they are applicable to the study, in showing the different modes of authority in our society.

(i) THE EXERCISE OF AUTHORITY consists of a person (or persons) issuing command and a second complying with it, and thus it is a form of interaction. This holds whether the interaction is a specific command-and-obedience sequence. Proclaiming a rule, or the issuing of a single advice are thus equally commands, and the appropriate responses, equally compliance.

(ii) AUTHORITATIVE ROLE RELATIONS: A role relation is authoritative to the degree that it exhibits a stable distribution of commanding actions to the role, and the reciprocal complying actions to the other.

(iii) COMPLEX STRUCTURES OF AUTHORITY. Ordered sets of complex relations form complex structures of authority, and the interactions within them constitute the operation of authority systems. Such structures normally include three principal classes of participants: a ruling group from which general orders are issued, one group which transmits the orders, and those who comply. (Etizoni's "Concept of Authority Systems", p. 168).

Adolescents come within the 'Authority System' as described by Etizoni, in the homes, schools, and society. An authority structure of this kind, although theoretical, demonstrates the legitimacy of authority in our society, and the adolescents' relation within the system. Thus within the above system, authority is 'institutionalised', and adolescents either accept or reject it, which indicates their attitudes towards authority-figures.

This section defined authority as 'legitimate power', in the sense that it is a form of social control. Likewise, the authority is closely associated with such other concepts as influence and dominance. Authority is a combination of these related concepts. Whereas 'power' is personal, 'authority' is social, since it is linked to the individual's position and role. The section which follows examines the grounds on which such

adults exercise authority and why adolescents will accept or reject these authority-figures' rights to control them.

IV. AUTHORITY-FIGURES AND THE EXERCISING OF AUTHORITY

Shipman (1968)[60] argues that "children and young people come within the rules of society, and that there are individuals who are assigned to implement these rules." Hence the acceptance that certain individuals are entitled to exercise authority in one form or another. Thus it could be argued that parents, police-officers and school teachers are entitled to exercise authority over adolescents who come within their care. An important question is: What entitles, or on what grounds does an individual exercise authority over another? The manner in which these authority-figures exercise authority will shape the adolescents' responses towards authority-figures.

It is in connection with rules 'set up' in society that the idea of 'legitimate authority' was introduced (Peters, 1963).[61] When rules are set up in any structure, this clearly implies a notion of 'rightness' (Winch, 1967).[62] Given this proposition, it can be argued that those who live in a 'rule-governed society' and abide by the rules are in the right; whilst those who break the rules are in the wrong. If we accept this reason, then parents, police-officers and school teachers who are generally regarded as authority-figures are entitled to exercise authority, make pronouncements, and give instructions to adolescents. The adolescents may not accept or agree with these pronouncements or judgements, but the

idea of a 'rule-governed society' is part of their socialisation process, and they have become part of it. Therefore, they have accepted the authority of these adults to make pronouncements, and to give instructions. As Winch (1967) neatly puts it:

> "To participate in a rule-governed activity is, in a certain way to accept authority. For to participate in such an activity is to accept that there is a right and wrong way of doing things." (P. 107)

Peters supports this proposition that there are certain individuals who are entitled, in the social order (society) to exercise authority and make pronouncements. He writes:

> "Maybe the term 'authority' is necessary for describing those situations where conformity is brought about without recourse to force, bribes, incentives or propaganda, and without a lot of argument and discussion. ... We describe such situations by saying that an order is obeyed or a decision is accepted simply because X gave it or made it." (P. 92)

The authority relation between authority-figures and adolescents has another dimension, besides the special responsibility of issuing commands and exercising social control. It also involves a certain kind of 'recognition' by adolescents that the authority-figures are entitled to their submission. Such terms as 'recognition', 'acceptance' and 'acknowledgement' are often used to describe this relationship, but in contemporary social science it has been described as 'belief in the legitimacy' of the person who is accorded authority. Bell (1971) in a lecture on this dimension or authority points out:

> "Authority ... always implies a belief as to right, and we need to add that this belief may be either

> one in the correctness of someone's view on a matter of fact or theory or alternatively, one in which the correctness of someone's practical judgement or advice. Any account of authority must cover both kinds of cases and it seems to me that this can only be done by bringing out the general dependence of the concept or beliefs as to right in general." (P. 197)

Thus 'recognition', or 'belief' that a person (or a group of persons) is entitled to exercise authority and control the behaviour of another is important in the 'authority-relation'. The rules of recognition as defined by Hall (1961),[63] apply to parents, police-officers and school teachers. These are recognised authority-figures, in that they are given special responsibilities by society for 'socialising' and 'controlling' the young children, as well as the adolescents, who come within their care. This special responsibility becomes legal, which is the basis of their authority.

In summary, an authority-figure can be regarded as a person in authority who has the right to make decisions, issue pronouncements, give commands, and perhaps perform certain symbolic significant acts in the exercise of his authority (e.g., a policeman or teacher pointing to an adolescent as a means of control). Secondly, the main function of exercising authority, particularly in social situations, is to stress ways of regulating human behaviour. Adolescents who are members of our society are socialised into accepting the norms, values and authority. How authority is exercised by such adults as parents, police-officers and school teachers will in turn shape the attitudes of adolescents towards these authority-figures.

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CHAPTER III

PERSONAL CONSTRUCT THEORY AS A THEORETICAL FRAMEWORK FOR STUDYING ADOLESCENTS' ATTITUDES TOWARDS AUTHORITY-FIGURES

It is the primary aim of the present study to investigate the attitudes of adolescents from ethnic groups - Asian, English, and West Indian - towards authority-figures. The second aim is to examine the relationships between the adolescents and the authority-figures in social situations such as the home, school, and the wider society. Thus, it is important that the researcher obtains relevant information which will reveal the attitudes of these young people towards these authority-figures.

Kelly's (1955)[1] Personal Construct Theory is considered a useful theoretical approach for studying adolescents' attitudes, since the theory seeks to explain how the individual forms his attitudes, and the way in which he communicates them in the process of social interaction.

The main theoretical assumptions behind the Personal Construct Theory will be discussed under the following headings:

I. The inadequacy of ordinary attitude scales in understanding adolescents' attitudes towards authority-figures.

II. Personal Construct Theory as a theoretical base for understanding adolescents' attitudes towards authority-figures.

III. The Psychology of Personal Construct Theory as developed by Kelly (1955).

IV. Constructive Alternativism in Personal Constructs.

V. Three relevant corollaries in Personal Constructs.

I. The Inadequacy of Ordinary Attitude Scale in Understanding Adolescents' Attitudes towards Authority-Figures

Since an attitude is thought to be something inside an individual which possesses the characteristics of an inclination or predisposition, the question of how attitudes may be measured or identified becomes important in studying adolescents' attitudes towards authority-figures. The principle of such measurements can be made only through what a person says and does; the phase of human behaviour termed by La Piere (1938)[2] as "overt symbolic behaviour". The dilemma is that such overt verbal behaviour could be designed to distort or conceal private covert attitudes. Equally, public actions sometimes conceal private attitudes. Further, all behaviour is subject to modification in the process of execution, because of expediency and social pressures.

Cronbach's (1950)[3] view is that all people are considered to possess the same traits, for example, intelligence or mechanical experience, but in different amounts, and these amounts can be measured. Thorndike (1921)[4] somewhat glibly states:

"If a thing exists, it exists in some amount, and if it exists in some amount it can be measured". Thurstone's (1931)[5] stance is that we should measure the subjects' attitudes as expressed by the acceptance or rejection of opinions associated with the concept; opinion being the verbal expression of the attitude (or index of the attitude). In Chapter II it was argued that an attitude consists of three components, namely the affective, cognitive and behavioural. Because these are considered intervening variables, that is, they are generally inferred, we can only get at them and understand them by the verbal statements the individual or group of persons make. Rosenberg and Houland (1960)[6] believe that all responses the individual makes to an attitude stimulus are mediated through his verbal expressions.

Basically, the measurement of attitudes consists of gathering observations about the individual's behaviour and allocating numbers to these observations according to certain rules. It is interesting to note that the major contributions to attitude measurement during the 1940's and 1950's were the development of two new scaling techniques. Firstly, Guttman's (1944)[7] scalogram technique which was designed to test whether a set of beliefs or intentions can be ordered along a single (evaluative) dimension. Secondly, the Osgood's semantic differential scale (Osgood, Suci & Tannenbaum (1957)[8] which was designed originally to measure the meaning of a concept. Osgood and his associates recognised that the semantic differential could be used to measure attitudes. In this context, the semantic differential consists of a set of bipolar

evaluative adjectives scales, and the sum across all scales is a measure of the respondent's attitude towards war or in this case authority-figures.

Clearly, despite the important contributions of these techniques to attitude measurement, neither the Guttman's scale nor the Osgood's semantic differential goes beyond the assessment of evaluation or effect. Neither measurement techniques take account of the individual personal statements (or personal constructs) in establishing an attitude towards a person or an object. Indeed, as late as 1967, Triandis[9] pointed out that there is a gap between those who are primarily concerned with measurement of attitudes, and those who have written theoretically about attitudes. The former frequently rest their case after providing us with a single score, whereas the latter make a large number of theoretical distinctions but do not provide us with precise and standard procedures for measurement. On closer examination, we see that the multi-component view of attitude cannot provide an adequate explanation of low attitude behaviour relation and personal feelings towards an authority-figure. We noted earlier that Thurstone and Likert scales rely on beliefs or intentions (cognition or conation) to infer a person's attitudes. This implies that in providing a measure of effect the standard scaling procedures already take into account cognition and conations or both. Whether our measures are based on statements concerning beliefs, feelings, intentions or behaviours, the aim is to understand the individual's attitudes towards a person or object.

II. Personal Construct Theory as a Theoretical Base for Understanding Adolescents' Attitudes Towards Authority-Figures

In the previous section the inadequacy of just using measurement techniques to understand an individual's attitudes towards authority-figures were discussed. It is instructive at this point to look at a summary of the advantages of employing Personal Construct Theory as a theoretical base for studying adolescents' attitudes towards authority-figures.

An individual's attitudes towards authority-figures may be studied by direct observation. This is however, a rather impractical and unreliable method. The investigator would have to wait for indefinite periods for the manifestation of the behaviour and his interpretation might be inaccurate. Direct measures such as interviews and questioning, might enable the researcher to estimate the respondent's attitudes; these methods, although sometimes satisfactory, do have their problems and limitations. Many respondents are reluctant to give public expression of their feelings because they fear social disapproval. Some respondents might not be really aware of their feelings towards a psychological object, while others might. Their feelings are mixed and confused, and they quite often find it difficult to evaluate how they feel about a particular attitude stimulus. They might have positive and negative feelings or attitudes associated with the same object. In fact, some might just not have the insight and objectivity required to come to any conclusion, certainly not in answer to a direct question.

A careful review of the literature will have confirmed the above discussion (Chapter II). If nothing else, however, the multi-component view of attitudes, and attitudes towards authority-figures, has generated a considerable body of research dealing with the relationships among cognition, effect and behaviour. Rosenberg (1956)[10], for example, showed that a person's evaluation of an object is strongly related to his expectations or beliefs that the object furthers or hinders the attainment of valued goals. He proposed an expectancy-value model of attitude to describe the relationship between affect and cognition. The point to be made is that this line of research confirms Thurstone's (1931) claims that in order to understand an individual's attitudes all that is required is measurement. Triandis (1964) believes that in order to measure and understand an individual's attitudes the researcher should construct an instrument which would explore the multi-dimensional aspect of the concept. Such a multi-dimensional instrument should identify the individual's intention, beliefs, and evaluation of the attitude, object. In short, the theory suggests that in studying attitude, the researcher should seek an understanding of the individual's attitude organization which is a fundamental assumption that attitude is mediated through the individual's <u>verbal expressions</u> (Campbell, 1963)[11]. Thus, Personal Construct Theory is here deemed a useful theoretical basis for studying and understanding adolescents' attitudes towards authority-figures.

III. Personal Construct Theory as Developed by George Kelly

In the previous section the reasons were given for using personal construct theory as a theoretical framework in the study. The next step in this exposition is to examine in some detail the nature and characteristics of personal constructs as developed by Kelly (1955).[12]

The Psychology of Personal Constructs, as developed by Kelly is that, "all men may be thought of as scientists"; in the sense that each is concerned with the prediction and control of his environment. Further, each individual develops his own personal repertoire of constructs by means of which he structures his world and tries to anticipate events. These constructs may be thought of as the elements of a system by means of which the individual codifies his experience. Thus, the psychology of personal constructs is concerned with the ways in which personal construct repertoires develop and change, and the ways in which they can be utilized in accounting for individual behaviour.

Kelly defines a construct as a way in which two things are alike, and, at the same time, different from a third thing. While more than three elements may be involved either in the development or communication of the construct, at least three must be present. More generally, a construct is essentially a two ended affair involving a particular basis for considering likenesses and differences, and at the same time excluding certain things as irrelevant to the contrast involved.

Kelly posits one fundamental postulate or assumption so crucial that it underlies everything that follows and the selected corollaries are included to clarify and elaborate upon the nature of personal constructs. The fundamental postulate states:

> "A person's processes are psychologically channelized by the ways in which he anticipates events." (P. 46)[13]

The naturally active psychological processes that comprise our construing are shaped and directed into customary patterns (channelized), not by drives, needs, childhood conflicts or external stimuli, but by the ways in which we reach out to the future through the window of the present. "It is the future which tantalizes man, not the past" (Kelly, p. 49). The personal construct system which each man develops is a set of representations or models of the world he has developed, a set which is acquired through social experience, some of it pre-verbal, some of it verbally transmitted, and not all of it accessible to the individual in terms of self-consciously held concepts.

Bannister and Mair (1968)[14] conclude that every word used by Kelly in the fundamental postulate expresses the nature of man and his attempt to cope with, and understand, his world. Hence the basic unit or the core of the theory is a man's "personal constructs", the interpretation he places upon events and situations in his daily existence. Bannister (1970)[15] believes that man creates a representational scheme or construct system which enables him to make sense of the environment and which also helps him to communicate his interpretations in a meaningful manner, albeit in an individualistic way.

Implicit in this conclusion is the fundamental assumption that each individual employs his own construct systems to formulate hypotheses and predict the outcome of matters which affect him. Thus, undertaking his task as the model scientist, testing his personal construct system in terms of their predictive efficiency, Kelly explains the testing process as follows:

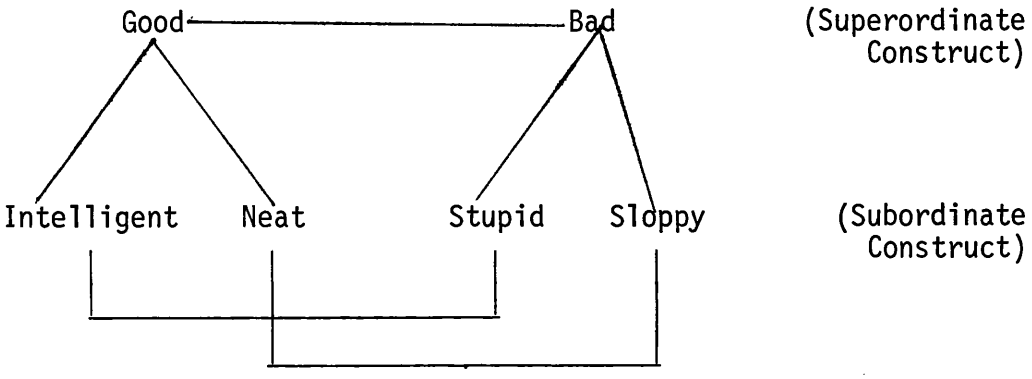
> "There are, of course, some predictions we would like to see disconfirmed as well as some we hope will indeed materialize. We should not make the mistake of translating personal construct theory back into stimulus—response theory and saying to ourselves that confirmation is the same as a positive reinforcement and that disconfirmation nullifies the meaning of an experience. Disconfirmation, even in those cases where it is disconcerting provides grounds for reconstruction or repentance in the proper sense of the term, and it may be used to improve the accuracy and significance of further anticipation". (Kelly, p. 115)

Thus, in using the term 'personal constructs', Kelly is in effect using it synonymously with 'categorizations' which each individual devises to assist him in making sense of his internal and external worlds.

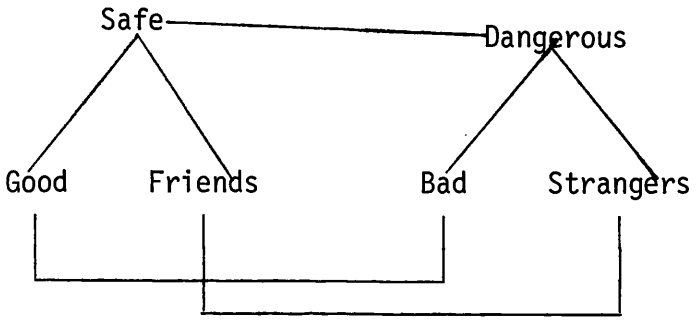
Although the Psychology of Personal Construct Theory is basically about the individual's 'construct system', it is necessary to establish the features which differentiate a construct from a concept. Kelly, in his explanatory statement on Personal Constructs, emphasized the psychological nature of a construct, in which he distinguished between concepts and constructs. In his definitions, a construct takes its psychological meaning from the way it is used by the individual. A construct when used by an individual shows not only which event or situation he is categorising as similar, but it also shows which other events and situations are excluded from that particular category. Thus

a construct operates as a rule for classifying events, objects and situations by discerning similarities between them, and for distinguishing members of a class from some other categories by noting contrasts. Hence a construct does not just embrace a set of objects, events, situations, and people, then ignores all other categories (as a logical concept does). A construct takes its psychologocal meaning from the fact that it embraces a set of objects, whilst noting similarities and differences.

Anticipating the future will be easier if the individual constructs are organized in some way, an individual will accord to certain constructs a greater importance than others. The resulting hierarchical system may consist of several levels. To illustrate: suppose that an individual forms a major 'superordinate' personal construct of 'good' vs. 'bad' and includes two less important 'subordinate' constructs, 'intelligent' vs. 'stupid' and 'neat' vs. 'sloppy' among the things it abstracts (its elements). Since constructs are a personal matter, it is quite possible for this individual to decide that it is good to be stupid and sloppy, but if we assume that the actual hierarchy follows a more traditional pattern, then we have an organization as follows:



In contrast, a second person may accord superordinate status to the personal construct of 'safe vs. dangerous'. On the more subordinate level are 'good vs. bad' and 'friends vs. strangers', then the organization will now be as follows:



Both of these individuals have made use of the "good vs. bad" construct but their hierarchical organizations differ, and so therefore does their behaviour. The former person is extremely judgemental while the latter consistently strives for security and adheres to familiar ground. It is possible for an entire construct to be subsumed under one extreme form, so that the evaluative individual might instead include "intelligent vs. stupid" under good, because it facilitates passing judgements on others. Since the individual creates all his personal constructs, superordinate and subordinate, he determines his own guidelines for living and playing the role of the follower (Kelly, p. 78). If "good vs. bad" is itself subordinate to other constructs in the evaluative person's hierarchy, it may well be feasible to reconstruct the system in ways that lead to more effective

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The above illustrations are adopted from Ewen, R.B. (1980): An Introduction to Theories of Personality. Chapter 8 - The Psychology of Personal Constructs.

behaviours. It is the judgemental and evaluative dimensions of personal construct system of the individual which makes the theory a useful means for studying adolescents' attitudes towards authority-figures.

In trying to understand the individual and his construction of reality, Kelly sees men as scientists in that they formulate theories about the world in which they live. As scientists, they use different strategies for testing out the theories and the construct system they develop assists them in making sense of the world. Landfield (1971)[16] elucidates this point by stating:

> "The Psychology of Personal Constructs represents a kind of reformation within psychology since, it assumes that scientists are human, and the human being is as much scientist as are the scientists. To understand all men, psychologists and laymen alike, as the scientists trying to make sense of his life and predict life about them removes the psychologist from specialised priesthood, and elevates all to a position of greater importance, giving them a personal role in their own development". (P. 208).

Thus the model within Personal Construct Theory is "man the scientific organiser", in that he formulates hypotheses regarding social situations and matters that affect him. The constructs that the individual uses are often personal, since they help him to make sense of his world, and as such are predictions for the future which are embodied in the individual's psychological processes. Bannister and Fransella (1971)[17] concluded that:

> 'the cardinal quality of personal construct theory, as man the scientist, is its recognition that psychology is man's understanding of his own understanding. It is a psychological theory which admits that values are implicit in all psychological theories and takes as its own central concern the liberation of the person' (p. 12).

Essentially, an individual construes by anticipating the ways in which past events and experiences will repeat themselves and, by induction, he seeks to make his world predictable. Besides being predictable, personal construct theory is "reflexive" because the theory is centred around the premise of construing events and social situations in the real world.

The conclusion is that the individual is the chief actor in the understanding and communicating of personal matters which affect him. Just as a single personal construct is a major part of the individual's psychological functioning, so too is his ability to think about his experiences in a personalized way. Thus only the individual can make the necessary connections between his construct system and his verbalization of them. Kelly (1970a) believes that:

> 'behaviour is an experiment, and in behaving a man is asking a question of his world - a man's behaviour will make little ultimate sense to us unless we understand the question he is asking'. (P. 36)

The Psychology of Personal Construct Theory is about the psychological processes within the individual, the person's cognitive structures as well as his construct system. In this way, each individual can be seen as erecting a system of constructs with which to represent his world, his understanding and eventually his reaction to it. Another basic assumption of the theory is that the individual will communicate his feelings and thoughts by using verbal constructs as labels. Only by these labels can an understanding be achieved by the onlooker. Kelly believes that 'regardless of the words or labels the individual uses, this is his own construing'.

Bannister and Mair (1968) and Levy (1956) who have used the theory as a theoretical framework for studying both individual and group perceptions, support the emphasis that construct theory lays on the individual's construction of matters that affect him. Similarly, Adams-Webber (1967)[18] believes that personal construct theory sees an individual as constantly endeavouring to make sense of his inner and outer worlds. He states:

> 'Prime among the implications of the postulate is that psychology is about people. In making persons (not behaviour or functions) the focus of psychology the theory of Personal Construct acknowledges that the psychologist is seeking to do and understand the individual in his own situations and in his own terms'. (p. 24)

Personal Construct Theory according to Adams-Webber seeks to make the individual the central figure in psychology and the research process. Adams-Webber again emphasized the role of the individual in social situations. He states: "people in their social encounters are individuals, they are unique in their own rights. Because people present themselves on their own behalf and in their own way, then we must try to understand them in their own situations". (P. 243). Thus the Psychology of Personal Construct Theory is an explicit attempt to understand the individual's perceptions, thinking and his attitudes.

In summarising this section the main features of Personal Construct Theory are:

I. In essence, the theory of Personal Construct takes the view that human beings in general are as rational as the scientist, in that they are constantly seeking to

understand the world around them. They are constantly erecting, predicting and formulating hypotheses about the world, as well as matters which affect them; in turn they seek verifications to establish how meaningful these predictions are.

II. Kelly (1955) used the term "Personal Constructs" for the process of categorisation which the individual devises for expressing his evaluations (or attitudes). Each of us devises, and "tries on for size" our own personal constructs for interpreting, predicting and thereby controlling the environment. We not only respond to the external world, but actively construe (interpret) it and behave accordingly; and whether we do so accurately or inaccurately it is our creative interpretation of reality that gives events their meaning and determines our subsequent behaviour.

III. The theory of Personal Construct is explicitly an attempt by Kelly to understand human thinking, the manner in which the individual views and understands his internal and external worlds. The fundamental assumption implicit in construct theory is that each individual is an "actively organism" who is constantly endeavouring to control and make sense of his environment.

Thus Personal Construct Theory is considered a useful and insightful theoretical framework for studying these adolescents' attitudes

toward authority-figures. Since by using this approach the researcher is able to elicit personal constructs from a representative sample of adolescents and this would give a more meaningful insight into the adolescents' attitudes towards the authority-figures.

The fore-going section discussed the psychological assumptions and implications behind the Psychology of Personal Construct. The theory portrays the individual as an active and creative "being" endeavouring to make sense of his environment and the events he faces in different situations. Under 'Constructive Alternativism' Kelly explains the psychological—philosophical position within personal construct theory. The writer wishes to include a brief review of this exposition in the light of the present study.

IV. Constructive Alternativism and Personal Construct Theory

According to Kelly (1955)[19] "Constructive Alternativism" is fundamental to the theory of Personal Construct, because it illustrates both the theoretical and philosophical positions of the individual. Under this heading, he spells out very clearly what is required by the psychologist and the researcher who is investigating or is trying to understand the thinking, perceptions, values and attitudes of the individual. In Kelly's views, in order to gain an adequate and meaningful understanding of man's nature, it is necessary to see him in a double perspective; both as man in his march through centuries towards an ever widening comprehension of, and mastery over, his universe, and also as an "individual man" plugged at birth into the centre of a stream of ongoing events, contemplating, structuring and predicting.

Above all, man should be seen at all times as endeavouring to control his environment, each man in his own reality. As mentioned in the previous section, the model man which is applied to all men, and each and every man, is "man-as-scientist" producing theories, testing hypotheses, weighing evidence and reformulating theories in order to make sense of his world and experiences.

Thus each of us devises and 'tries on for size' our own personal constructs for interpreting, predicting and thereby controlling the environment. We not only respond to the external world, but we actively construe (interpret) it and behave accordingly and whether we do so accurately or inaccurately, it is our creative interpretation of reality that gives events their meaning and determines our behaviour. Furthermore, there are 'myriad of alternative' constructs from which each of us can choose. "The events we face today are subject to as great a variety of constructions as our wits will enable us to contrive. Even the most obvious occurrences of everyday life might appear utterly transformed if we were inventive enough to construe them differently" (Kelly, p. 15). Such Constructive Alternativism implies that no one needs to be completely hemmed in by present circumstances or becomes the prisoner of his biography.

Such a structure or representational model or construct-system, which may be explicitly formulated or implicit acted out by the individual may constitute a crude facsimile of his world. However crude a set of constructs may be, it is better than none at all, and as the world rolls along constructions of reality may be tested out and modified to allow better predictions in the future.

Hence, Constructive Alternativism, as expounded by Kelly, is the view that there are many alternative ways for an individual to construe his world. This he calls his philosophical position. Construing implies that a man has the capacity to represent and interpret his universe, not merely respond to it. This is a creative activity on the part of each individual. Again, Kelly amplifies his position in his analysis. He not only believes that man alters the universe of the real and substantial world around him, if he does no more than construe it, but he does hold that each man's environment, and man's perceptions of it and even his misconceptions are all themselves a real part of the real world.

"Alternativism" implies an individualistic perception, which in personal construct theory is singularly unique, in that no constructions placed upon events are "prefit". There are always other possibilities of improving one's construing, which in its turn increases the success with which future events may be anticipated and controlled. Constructive Alternativism has a great deal in common with "Symbolic Interaction" since the basic assumption in this theory is that events, objects, or social situations in the world do not have a fixed, pre-established character. They have no intrinsic meaning at all until human beings imposed a meaning on them. Blummer's (1966)[20] conclusion supports Kelly's philosophical stance in the theory of personal construct. Blummer explains:

> "The nature of an object is constituted by the meaning it has for the person or persons for whom it is an object. Secondly, this meaning is not intrinsic to the object, but arises from how the person is initially prepared to act towards it." (P. 179)

Evidently, in Kelly's Constructive Alternativism and in Symbolic Interactionism, both are agreed on the fundamental point of the individual's construing, and also that the world is opened to social construction in which each person imputes their own constructs or meanings. Bannister (1968) supports Kelly's formulation in Personal Construct Theory and Constructive Alternativism by stating that, in the former, scientific processes do not have to be self-conscious, verbalised and formulated. It happens because there is a need for each individual to organise his perceptions and cognitions in some order. In Kelly's Constructive Alternativism, the emphasis is on the notion of individual responsibility, since it is the individual himself who recognises similarities and differences, and who as well develops organisations of constructs into meaningful systems. In the final analysis, Constructive Alternativism is saying that man is answerable to himself for the constructions which he places on events.

SUMMARY

Constructive Alternativism explains Kelly's philosophical position in formulating his Personal Construct Theory. Basically, the theory explains man's role in understanding his world and himself. It argues that man can only know the world by means of the constructions he places on events within it. Constructive Alternativism seeks to explain man's capacity, in that man is in the business of representing and interpreting his universe, and Kelly believes that man alters the real world around him, if he does no more than construe what is going on around him. Alternativism

implies an individualistic construction and interpretation in that each construction is singularly unique and that no constructions placed upon events are "prefit" since there are alternative possibilities of improving one's construing.

Kelly's Constructive Alternativism sees man's psychological processes as striving for a better understanding of his world and his immediate environment. Hence he is constantly comtemplating, structuring, and predicting, and above all, he is always endeavouring to control his environment. Therefore he is always producing theories, testing hypotheses, weighing evidence, and reformulating them in order to make sense of his world. Finally, Constructive Alternativism as defined by Kelly, takes the view that categorisations, meanings, predictions and perceptions may vary not only between perceivers, but also on different occasions for the self-same perceiver.

Although Personal Construct Theory is largely about individual's systems of construct as elaborated in the fundamental postulate, it is a psychology of man as a person with all that it implies (Ravenette 1969 & 1970)[21]&[22]. Kelly stresses that man (the individual) is in business to make sense out of his world, and no situation or evaluation is prefit (Constructive Alternativism), there are always other possibilities. This picture of man as striving for personal meaning is elaborated in eleven corollaries. The next section examines the relevant corollaries and demonstrates the usefulness of this theory to the present study.

V. Relevant Corollaries Associated with the Theory of Personal Construct and the Present Study

Construct Theory is centrally concerned with such questions as 'How the individual's construct system develops and changes?', 'How they can be measured?', and 'How can an understanding of an individual's construct system lead to an effective understanding and prediction of his behaviour'. Kelly has formulated a series of postulates about the nature of constructs and construing processes. The central tenets of the theory are stated in the form of the funadmental postulate already discussed, and eleven corollaries. Three of these corollaries - Individuality, Commonality and Sociality - will be discussed since they illuminate the earlier points on the individual construing and social perception within the Construct Theory itself.

1. Individuality Corollary

This corollary assumes that persons differ from each other in their constructions of events. Kelly argues that in daily experiences people can be seen as differing from each other, not because there may have been differences in the events, but because there are different approaches in construing and categorising the same events. Kelly puts the argument quite clearly:

> "Having assumed that construction is a personal affair, it seems unlikely that any two persons would ever happen to concoct identical systems. I would go further now than when I originally proposed this corollary, and suggest that even particular constructions are never identical events. And would extend it to other ways too, and say that I doubt two persons ever put their construction systems together in terms of the same logical relationships."

Bannister and Fransella (1971)[23] put it very vividly by stating that "this corollary means that each individual sees his situation through the 'goggles' of his personal construct system". Since each individual's experiences are unique, we perceive and interpret events and situations in our own way, laying special emphasis and importance as we consider necessary and significant. Hence we develop our own unique model, language and attitudes for coping with and understanding our social and psychological experiences. Landfield (1971)[24] supports this hypothesis. He concludes "the personal construct of the individual, the language he uses, his interpretations are more meaningful to him than the language or translation of others (p. 12). Mitsos (1958);[25] Isaacson and Landfield (1965)[26] in their respective studies tested this corollary, and are agreed that even in group situations, when using Personal Construct Theory, individuals interpret and give meaning to language in their own unique way. Ryle (1975)[27] argues that Kelly paid little attention to the development of social processes, and while acknowledging the role of learning and culture in the acquisition of modes of construing the world, he was concerned with identifying the personal conception of the world and not the social dimension. As Leman's (1970)[28] comments, "the power of socially acquired language make the theory meaningful". Hence, an individual's social attitudes must be considered as unique and therefore come within the range of this corollary. This corollary does not state that men never resemble each other in their construing, but it does argue that in the final analysis none of us is likely to be a carbon

copy of another (Bannister and Fransella, 1971, p. 22).[29] Each of us in our social relationships and perceptions reacts differently and each of us lives in what is ultimately a unique world, because it is uniquely interpreted and thereby uniquely experienced.

In a study of adolescents' attitudes towards authority-figures, one of the researcher's hypothesis is that each individual or group will differ in their perception and interpretation of authority-figures. This corollary reinforces this point, and various studies using personal construct theory illustrate this notion of individuals differing in the ways they construe the same elements, also, the implications of such constructs.

With special reference to the study of attitudes, the "Individuality Corollary" states that although attitudes are formed in response to the environment, it must be remembered that this response is the response of the individual. Individuals vary considerably in their mental processes. As a result, the same response will not be possible nor desirable for everyone. Thus the attitudes formed by individuals are likely to be diverse, even though they are all subject to very similar environmental conditions. Studies of the attitudes of individuals and groups bring out these differences, but even more marked is the range of attitudes within any one group. This will be one of the main focus of the present investigation, hence the relevance of this particular corollary.

2. Commonality Corollary

> "To the extent that one person employs a construction of experience which is similar to that employed by another, his processes are psychologically similar to those of the other." (P. 90)

As we have seen the Individuality Corollary does not exclude the possibility of people sometimes construing events in similar ways. Bannister and Fransella (1971) point out that people are similar because they discriminate, interpret as well as see the implications of events in similar ways. Individuals are similar insofar as, and with respect to events which have the same meaning for them.

Such commonality is by no means unusual, for members of given culture or ethnic group are likely to interpret events and situations in the same way. It is in the similarity and the construction the individual places on events that make the commonality meaningful. This corollary emphasises that it in the sharing and understanding of the system used that a common construct system is rooted.

The Commonality Corollary would go some way in explaining how personal constructs are developed within a group. The group exists because individuals share common interests and motives. The group also communicates its values, norms and attitudes to its members. Thus the members of the group will construe, interpret and predict events in a similar way. During the process of interaction the members quite often evolve constructs which are only significant

within the group context. The adolescent peer group is a typical example in which common experiences, perceptions and attitudes are shared, and where common constructs are often evolved.

3. Sociality Corollary

> "To the extent that one person construes the construction processes of another, he may play a role in social process involving the other person."

This is the key corollary in the psychology of personal construct theory. Here Kelly explains very clearly why individuals in society try to understand each other and establish social relationships. Kelly emphasises that interpersonal relationships are based on perception and evaluation which facilitate better understanding of one another. Kelly explains:

> "The implications of this corollary are probably the most far reaching of any I have yet attempted to discuss. It establishes grounds for understanding "role" as a psychological term, and for envisioning there-upon a truly psychological basis of society." (Kelly 1955, p. 23).

As Bannister and Mair (1968)[30] observe, in this corollary Kelly sees man as a "behaving organism", an active interpreter seeking to make sense of his social relationships. In most social encounters an individual plays a role in relation to another. He makes an interpretation about what the other thinks about him or about the particular problem on hand. Therefore, in studying the attitudes of adolescents, we must bear in mind that the individual's attitude is an implicit drive which causes

him to respond in a particular way to events, situations and other individuals (Doob, 1947)[31]. One of the features of growing in any society is that of learning the social norms that characterise the culture in which the adolescent lives. This is the process of socialization and it is through this process that an individual acquires both his attitudes and psychological moods. The sociality corollary exemplifies the individual's role in social relationships and it is therefore a useful pointer in understanding adolescents' attitudes towards authority-figures.

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CHAPTER IV

METHODS AND PROCEDURES AND DESIGN OF THE STUDY

In Chapter III an attempt was made to establish the theoretical framework in which the study would be based. Kelly's (1955) Personal Construct Theory was deemed a useful approach for studying adolescents' attitudes towards authority-figures. In using this theoretical approach, the researcher has to decide whether to elicit personal constructs from his subjects or provide them. An important assumption of Personal Construct Theory is that a representative sample of constructs should be elicited from the subjects because elicited constructs are considered more meaningful. Adams-Webber (1970)[1] advocates the use of elicited constructs. He states:

> "A basic assumption of Kelly's (1955) Repertory Grid Technique (Personal Constructs) is that it elicits from each subject a representative sample of personal constructs which he customarily employs to interpret and predict the behaviour of important persons in his life." (P. 349)

Isaacson and Landfield (1965)[2] conclude that in studies of this nature elicited constructs are more meaningful than provided constructs. Bannister and Mair (1968)[3] strongly recommend that the researcher encourage his subjects to provide as many different

constructs as possible. For the purpose of the study it is essential to tap adolescents' attitudes towards authority-figures, and by eliciting personal constructs a more meaningful insight can be gained of these young people's attitudes. In order to obtain the relevant data, the researcher decided to elicit a representative sample of personal constructs.

This chapter describes the methods and procedures used in eliciting personal constructs and the research design. It also includes the administration of the Role Title Grid and the Rating Grid. Details of the pilot study and Stage I of the study will be given as follows:

I. The Trial of the Role Title Grid

(a) The school and the selection of adolescents for completing the grid;

(b) Instructions for completing the Role Title Grid;

(c) Conclusions from the pilot study.

II. Stage I of Study - Elicitation of Personal Constructs

(a) The selection of the schools for the study;

(b) Selection of samples;

(c) Administration of the Role Title Grid;

(d) The classification and selection of personal constructs for the rating grid.

The aims of the Pilot Study were:

(i) to study the problems that might arise in the administration of the role title grid prior to the main study;

(ii) to obtain necessary information on the performance and understanding of the different ethnic groups in completing the grid and to assess whether a triad role title grid was too complex a task for this age range;

(iii) to assess whether the elements (authority-figures) listed on the grid were within the adolescents' range of experience.

I. THE SCHOOL CHOSEN FOR THE PILOT STUDY

The comprehensive school chosen for the pilot study is situated approximately four miles from Bristol city centre. It serves a working class council housing estate as well as the

residential areas of Filton and Horfield. It draws a significant percentage of its pupils from the St. Pauls and Ashley Down areas where many West Indian and Asian families live. There are 1,300 pupils on the school register. The school is multi-racial, in that approximately 23% of the children attending are from immigrant backgrounds. West Indian and Asian children are the main immigrant groups, that is, Asian children account for 8% and West Indian 15% of the school population.

Under the 1965 re-organisation of secondary education in the City of Bristol, the school became comprehensive, catering for pupils between the ages of 11 and 18. The school is divided into two large units, Upper School and Lower School. The lower school caters for pupils between the ages of 11 and 13+ and the upper school for pupils between the ages of 13+ and 18 with a sixth form for pupils wishing to follow 'A' levels or commercial courses.

The school streams incoming pupils according to the criteria of assessments made in the feeder primary schools; the results of performance upon test of Verbal Reasoning, Mathematics, Reading Tests and School Reports, are the major criteria for placement. According to these results, pupils are assigned to one of the three bands, a 'Top Band' of above average ability pupils, a 'Middle Band' of approximately average ability pupils, and a 'Low Band' of pupils who for various reasons are backward in school subjects.

There are seven 'houses' at the school, each with approximately one hundred and ninety pupils. The Head of each house is

responsible for the welfare, the educational and personal guidance of each pupil. Heads of houses are also subject teachers, but do not hold any senior academic position, for example, Head of a Deaprtment. Each house has a group tutor in each year who is responsible for a particular year or group. House tutors generally move through the school with the group. Each tutor group meets twice a day for registration, once a week for thirty minutes - 'tutor period', and join other members of the house once a week in a 'House Assembly'.

II. THE STUDY SAMPLE, SELECTION OF THE ADOLESCENTS

The study sample consisted of thirty-six adolescents from different ethnic groups comprising Asian, English and West Indian boys and girls. The respondents were chosen from the Fourth and Fifth years, and represented a cross section of the academic ability.

Completion of the Role Title Grid requires the adolescents to write down words and simple sentences, therefore a minimum Reading Age of 10·5 years was stipulated. Having discussed and explained the purpose of the present study to the headmaster, he delegated the selection of the adolescents to the senior master who randomly selected the adolescents from the school register. In this selection of subjects for the test, no attempts were made to control social class. Table 1 shows the sub-divisions of the adolescents chosen for the pilot study according to form and sex.

ETHNIC GROUPS	YEAR	SEX	AGE RANGE	TOTAL
ASIAN	4th	BOY	14 - 15	8
ASIAN	5th	GIRL	15 - 16	4
ENGLISH	4th	BOY	14 - 16	4
ENGLISH	4th	GIRL	15 - 16	4
ENGLISH	5th	BOY	15 - 16	4
WEST INDIAN	4th	BOY	14 - 15	6
WEST INDIAN	5th	GIRL	15 - 16	6
				N = 36

TABLE I - SHOWS THE RACIAL GROUPS CHOSEN FOR THE PILOT STUDY

THE ASIAN AND WEST INDIAN ADOLESCENTS IN THE PILOT STUDY

The Asian and West Indian adolescents selected for the pilot study come from the St. Pauls, Easton and Ashley Down areas, which are situated in central Bristol, near the city centre. All three districts are multi-racial, consisting mainly of Asians, Irish and West Indians who have settled in these areas since the mid 50's and early 1960's. These areas can be described as the most deprived in Bristol but where the people enjoy a very spirited community life.

The main problems of these areas are poor housing and inadequate social amenities. Currently, there is a massive redevelopment programme taking place: multi-storeyed houses are being

built. There are few social amenities for the young people in these areas. There is a Youth Club which serves all three areas, but the young people do not take full advantage of it. Many of the young people spend most of their time indoors, or the frustrated ones tend to wander out of the areas, usually finding themselves in the City Centre, and many of them often ending up as victims of the law.

Most of the West Indian adolescents are from fairly stable two-parent families, but there is a significant number who are from one-parent families.

The Asians are culturally united and seem to be able to cope with the lack of social amenities more readily than West Indians.

ENGLISH SAMPLE IN THE PILOT STUDY

The English adolescents chosen for the pilot study come from the Southmead and Filton areas which are both situated north of the city, approximately four miles from the city centre. Southmead is a large housing estate and can be described as a working class area. Unlike St. Pauls, Easton and Ashley Down, housing conditions and social amenities are much better. There are two Youth Clubs, a swimming pool and two large playing fields in the area.

Filton adjoins Southmead and can be described as residential middle-class. About 80% of the houses in this area are privately

owned. The standard of living in Filton is much higher owing to the fact that there is steady employment at Rolls Royce and Bristol Aerospace.

III. THE ADMINISTRATION OF THE ROLE TITLE GRID

The administration of the Role Title Grid was conducted during normal school time. The Pilot Study was carried out in April 1979. A room was provided by the school where the adolescents completed the test in calm surroundings and in private. All thirty-six adolescents completed the grid at the same time. Each subject was asked to be seated on separate chairs and desks.

When they were all seated, the test was introduced. An illustration of the Role Title Grid was drawn on the blackboard; and the instructions for completing the grid was given. Figure 4:1 shows the Role Title Grid on which the adolescents were invited to write their responses to the elements (that is, the authority-figures) to state which way two of them were similar, and how the third was different; also to find words or sentences which describe the authority-figures.

ROLE TITLE GRID: FIGURE 4:1 SHOWING ROLE TITLE GRID USED IN THE PILOT STUDY

1 ELEMENTS (AUTHORITY-FIGURES)	2 SIMILARITY	3 DIFFERENCE	4 CONSTRUCTS
A MAGISTRATE			
A JUDGE			
THE SCHOOL CARETAKER			

After demonstrating how the grid should be completed on the blackboard, questions were invited from the adolescents about the test. They indicated that the task required of them was understood. The instructions for completing the grid were again repeated. (The instructions for completing the grid are given in Appendix A). A final request was made that different words or sentences should be used to describe the authority-figures under column 4 marked 'CONSTRUCTS'. They were to avoid repeating the same descriptions. The time taken to complete the Role Title Grid varied from thirty minutes to forty-five minutes. The English and West Indian adolescents completed the grid in approximately thirty minutes. The Asians took longer, sometimes forty-five minutes.

THE RESULTS OF THE PILOT STUDY

A total of two hundred personal constructs were generated after analysing the Role Title Grids. Although the adolescents were asked not to repeat descriptions, that is, constructs, there were over 30% repeating constructs. The two hundred constructs selected

were considered relevant to the elements (or authority-figures) being described. For example, in writing how two elements were similar and in writing descriptions of them, they used the following constructs. Figure 4:2 illustrates.

ELEMENTS	SIMILARITY	DIFFERENCE	CONSTRUCTS
POLICEMAN	The Law		Has too much authority. Can put people away.
LADY POLICE	The Law		Have too much authority. Can put people in prison.
A NURSE		Care for the sick. Can't put people away.	Kind and helpful to sick people.

FIGURE 4:2 SHOWING ROLE TITLE GRID USED IN THE PILOT STUDY

A full list of the personal constructs elicited in this pilot study is included in Appendix B.

CONCLUSIONS FROM THE PILOT STUDY

The following conclusions were drawn from the pilot study, and were useful pointers for the main study.

(i) Each adolescent completed the role title grid and there were no problems specific to any of the

ethnic groups in the administration. Having demonstrated how the grid should be completed on the blackboard as well as explaining the instructions for completing the grid, the subjects understood what was required of them, although there were repetitions in some of the personal constructs used to describe the authority-figures.

(ii) The performance of the three groups on the test, that is, the personal constructs they used to describe the elements (authority-figures) range from a single word to a complete sentence. Both the English and West Indian adolescents used complete sentences as constructs' descriptions whilst the Asians tended to use single words or short phrases.

(iii) Since both the English and West Indian adolescents often used longer sentences, that is, personal constructs in describing the authority-figures, the space provided on the role title sheet, column 4, was inadequate, therefore an additional sheet attached to the test would be used in the main elicitation session.

II. STAGE I OF THE STUDY: THE ADMINISTRATION OF THE ROLE TITLE GRID IN GENERATING CONSTRUCTS FOR THE RATING GRID

The aims of Stage I of the study were:

(i) to select five multi-racial comprehensive schools in Bristol in which samples of adolescents from different ethnic groups would be selected to complete the Role Title Grids;

(ii) to elicit a pool of personal constructs from the different racial groups from which common constructs would be chosen for the rating grid.

THE SCHOOLS AND ADOLESCENTS IN THE ELICITATION OF CONSTRUCTS

In Stage I of the study, two hundred adolescents completed the Role Title Grids. These adolescents were selected from five comprehensive schools in the County of Avon. The samples consisted of boys and girls aged between 15 years 3 months and 16 years 1 month on the date of testing. Table 2 shows the distribution of the different groups completing the grid.

ETHNIC GROUPS SELECTED FOR THE STUDY

SCHOOLS	ASIAN	ENGLISH	WEST INDIAN	TOTAL
1	4	20	16	40
2	5	15	14	34
3	7	19	11	37
4	10	17	17	44
5	15	15	15	45
	41	86	73	N=200

TABLE 2 SHOWING RACIAL DISTRIBUTIONS ACCORDING TO SCHOOLS

The adolescents were selected randomly from the school registers. Each school participating in the study provided a list with the names of boys and girls who would be willing to complete the grid. The adolescents were drawn from the 4th and 5th years respectively.

Prior to the administration of the grid, each school was visited. A request was made that the adolescents should be selected randomly. In each school, the senior master, who was responsible for selecting the subjects, readily cooperated by choosing every second adolescent on the register with the Asian group, whilst every third adolescent was selected in the English and West Indian groups. In all five schools there were not enough Asian subjects within the stipulated age range, hence the different mode of selection.

Table 3 shows the racial groups in the main administration of the grid according to sex and group.

SCHOOLS	ASIAN		ENGLISH		WEST INDIAN		TOTALS
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	
1	1	3	9	10	6	10	39
2	2	3	8	8	7	7	35
3	3	4	9	10	6	5	37
4	6	4	7	10	10	7	44
5	8	7	7	8	8	7	45
	20	21	40	46	37	36	N=200

TABLE 3 SHOWING GROUP DISTRIBUTION ACCORDING TO SEX AND SCHOOLS WHICH COMPLETED THE ROLE TITLE GRIDS

The schools in the present study were chosen from contrasting socio-economic and multi-racial areas of the City of Bristol. No specific classification as to social class differences among the areas were stipulated. The main objective was to ensure that a multi-racial range was present in the five comprehensive schools chosen for the main study. Table 4 shows the racial compositions of the five comprehensive schools selected for the study.

		RACIAL GROUPS				
SCHOOLS	TOTAL ON REGISTER	ENGLISH	ASIAN	WEST INDIAN	ASIANS & WEST INDIANS	%
1	450	230	105	115	220	49
2	1,400	1,090	90	220	310	22
3	2,000	1,550	125	325	450	22·5
4	1,600	1,250	98	252	350	21·5
5	1,700	1,225	130	345	475	28

TABLE 4 SHOWING RACIAL DISTRIBUTIONS IN EACH SCHOOL PARTICIPATING IN THE STUDY

These schools can be summarily classified as follows:

(i) Two of the comprehensive schools draw their students from four large council estates and adjoining residential areas;

(ii) Two draw children from the inner city areas. Students travel by bus or arranged transport to these schools;

(iii) One is situated near the city centre and the local education authority plans to close it in 1980.

All five comprehensive schools draw their pupils from the multi-racial areas of the City of Bristol, including St. Pauls, Easton, Ashley Down, Lockleaze and Filton areas. The selection of pupils from the 4th and 5th years from all five schools comprised the sample, and is shown in Table 5.

TABLE 5 - 4TH AND 5TH BOYS AND GIRLS FROM EACH SCHOOL IN THE SAMPLE

SCHOOL	4TH YEAR		5TH YEAR		TOTAL
	BOYS	GIRLS	BOYS	GIRLS	
1	9	9	6	15	39
2	11	3	10	11	35
3	7	17	7	6	37
4	7	8	13	16	44
5	7	8	15	15	45
	41	45	51	63	N=200

THE ADMINISTRATION OF THE ROLE TITLE GRID IN FIVE COMPREHENSIVE SCHOOLS

The administration of the Role Title Grid was conducted in each school during normal school time. Each school provided a room in which the test was completed in a calm and private atmosphere. The test was administered during the months of March and April 1979.

The chairs and desks were arranged so that each subject was sitting on a separate chair and desk. To complete the grid

two sessions were arranged in each school. Table 6 shows the group sessions in each school for the administration of the grids.

SCHOOLS	SESSIONS	NO. IN GROUP	DURATION	TOTALS
1	2	20 (x2)	40 mins.	40
2	2	17 (x2)	45 "	34
3	2	16 + 17	30 "	37
4	2	22 (x2)	40 "	44
5	2	22 + 23	45 "	45
	10	10		N=200

TABLE 6 SHOWING SESSIONS REQUIRED FOR THE ADMINISTRATION OF GRIDS IN FIVE COMPREHENSIVE SCHOOLS IN THE STUDY

All the adolescents participating in the study were given the Role Title Grid, along with an accompanying sheet marked 'CONSTRUCTS'. The task was explained to them, and the instructions for completing it were discussed (as in Pilot Study - Section I). Using the example in the pilot study, the blackboard was used to illustrate the rules for completing the grid. Repeating statements or 'constructs' were shown, and a request was made to each group to avoid using the same construct(s) to describe the elements or authority-figures. It was pointed out that their descriptions or statements about the listed authority-figures were important. They could write single words, phrases or simple sentences about each person listed who are regarded as authority-figures. The

concept 'AUTHORITY' was discussed and explained to each group, so that they understood the concept and what was meant by the term 'authority-figure'.

Finally, each group was assured of confidentiality in that no member of staff from any of the respective schools would see their responses. Likewise, neither would their parents or any of the authority-figures listed on the test. Hence, they were not to worry about spelling when completing the test. The adolescents were then asked to complete the Role Title Grids. The time taken to complete the grids varied from group to group, but each session lasted approximately 40 minutes.

The next stage in the Study involved the pooling and selection of personal constructs. One thousand constructs were extracted from the two hundred and seventy-one completed Role Title Grids. The main objective was to categorise the constructs according to authority-figures. To achieve this end, two raters/judges were given the task of deciding the categories, that is, which construct(s) best describe the authority-figure listed on the above instrument. These attitudes constructs were then submitted to the raters/judges who decided on each category. The accumulative constructs elicited from the three groups of adolescents are given in Table 7 and a full classification of them is given in Appendix C.

ELEMENTS	PERSONAL CONSTRUCTS	CONSTRUCTS DESCRIBING ELEMENTS
FATHER	125	60
MOTHER	150	80
HEADMASTER	100	65
DEPUTY HEAD	105	50
MALE TEACHER	120	71
FEMALE TEACHER	150	69
POLICEMAN	150	75
LADY POLICE	100	70
	N = 1,000	N = 545

TABLE 7 SHOWS THE PRELIMINARY CLASSIFICATION OF PERSONAL CONSTRUCTS TAKEN FROM ROLE TITLE GRID

THE CLASSIFICATION AND SELECTION OF CONSTRUCTS

The classification of personal constructs taken from the Role Title Grids was based on Landfield's (1971)[4] manual - "The Development and Classification of Personal Constructs". Five judges were involved in the classification of the constructs. The panel of judges consisted of a senior educational psychologist, a female school teacher, a mother, a policeman and the researcher. Two one-hour sessions were arranged for the judges to meet and discuss the methods and procedures for classifying the elicited constructs. In the first session, the technique for classification was explained and each judge was given a prepared list of 300 constructs. Prior to this session, the

1,000 constructs taken from the Role Title Grids were reduced to the present figure. Seventy per cent of the constructs were either repeating or similar in nature when used by the adolescents for describing the elements. Seven hundred of the constructs elicited came within these categories and were eliminated.

For the present study, ten categories of constructs were selected, under which the judges were asked to classify the 300 constructs. Figure 4:3 shows the classification sheet, and a detailed classification of the constructs is given in Appendix D.

CATEGORY	CLASSIFICATION OF CONSTRUCTS (EXAMPLES)
1 PSYCHOLOGICAL	* They have a great deal of authority, but understanding
2 ROLE	* A teacher uses his authority to bully us
3 INTERACTION	He is powerful in the school, but can be friendly
4 EMOTIONAL	* Uses authority to help with problems
5 HIGH FORCEFUL	Have too much authority, can be a bastard
6 LOW FORCEFUL	They can tell us what to do
7 FACTUAL	* They are law officers
8 SOCIAL	Society needs them, they should have authority
9 MULTIPLE DESCRIPTION	* Because he has authority and he is bigger than us, thinks he can push us around
10 OTHERS	* Thinks he is God Almighty because he has authority, and he is an authority-figure

FIGURE 4:3 SHOWING CATEGORIES USED IN CLASSIFYING THE POOL OF PERSONAL CONSTRUCTS GIVEN TO THE FIVE JUDGES

* DESIGNATES THE MOST FREQUENTLY USED CATEGORIES

The task of classifying the three hundred constructs according to the ten categories listed was a complex exercise, as well as time-consuming. Two of the judges had difficulties identifying the constructs, that is whether a construct was psychological or interaction, thus the classification sessions lasted approximately three hours. Although there were disagreements among the judges as to which personal construct were psychological, social or interaction, all three hundred constructs were eventually classified. Table 8 shows the levels of agreement among the judges on the ten categories used in the classification exercise.

CATEGORY	AGREEMENT	AMONG JUDGES
1 PSYCHOLOGICAL *	58 *	ALL FIVE JUDGES
2 ROLE *	50 *	ALL FIVE JUDGES
3 INTERACTION *	40 *	FOUR JUDGES
4 EMOTIONAL *	27 *	FOUR JUDGES
5 HIGH FORCEFUL *	28 *	FIVE JUDGES
6 LOW FORCEFUL	10	FIVE JUDGES
7 FACTUAL	20	FIVE JUDGES
8 SOCIAL	30 *	FIVE JUDGES
9 MULTIPLE DESCRIPTION	23	FOUR JUDGES
10 OTHERS	14	FIVE JUDGES

TABLE 8 SHOWS THE TEN CATEGORIES WITH HIGHEST INTER JUDGE AGREEMENT IN THE CLASSIFICATION OF CONSTRUCTS ELICITED FROM ADOLESCENTS

* SHOWING HIGHEST LEVELS OF AGREEMENT AMONG JUDGES

THE SELECTION OF CONSTRUCTS FOR THE RATING GRID

Categories 1, 2, 3, 4, 5 and 8 shared the highest levels of agreement among the judges. It was decided that these six categories of personal constructs would become the "CONSTRUCT POOL" from which the final selection of eight bi-polar constructs would be made for the rating grid. The pool of two hundred and thirty-three constructs represented 'elicited constructs' from the three groups of adolescents who completed the Role Title Grids.

In the final selection of personal constructs for the rating grids, three factors were taken into consideration. These are:

(i) REPRESENTATIVENESS: The personal constructs chosen from the pool should be representative of the elicited constructs from the three groups of adolescents participating in the study.

(ii) RELEVANCE: The constructs selected for the rating grids should be relevant and related to the elements (authority-figures) being rated. Irrelevant constructs would tend to yield neutral responses and hence reduce the amount of information to be obtained with the technique.

(iii) BI-POLAR CONSTRUCTS: Constructs on the rating grid should be bi-polar in nature, thus giving the adolescents freedom to rate the elements (authority-figures) on the given scale.

The next stage in the present selection task was to look for the 'frequency levels' of certain constructs within the pool. Throughout the classification exercise, certain constructs were noted as recurring frequently among the three groups of adolescents. These were marked "HIGH RECURRING CONSTRUCTS", whilst the constructs which were not repeated frequently among the three groups were marked "LOW RECURRING CONSTRUCTS". The frequency with which a construct was repeated was an indication of communality among the groups, and it was decided that these constructs would be chosen for the rating grids. Table 9 shows the constructs selected for the rating, and the frequencies with which they were used by each group of adolescents. The full rating grid is given in Appendix E.

	CONSTRUCTS - COMMON TO THREE GROUPS OF ADOLESCENTS	FREQUENCY = HIGH RECURRING			
		ASIAN	ENG.	W.I.	TOTAL
1	Uses authority in a wise way	30	40	47 *	117
2	Have the right to tell me what to do	28	38	50 *	116
3	Uses authority for our own good	33	45	40 *	118
4	Should have more authority	25	50	48 *	123
*5	Have a lot of authority but is understanding with it	41	68	75 *	184
*6	Uses authority to help me with my problems	31	58	60 *	149
*7	Often uses authority to advise	28	59	75 *	162
*8	They are older than us. They know what is best for us	40	47	69 *	156

TABLE 9 SHOWING THE SELECTED PERSONAL CONSTRUCTS FOR THE RATING GRID, AND THEIR FREQUENCIES AS USED BY THE DIFFERENT ETHNIC GROUPS IN DESCRIBING THE DIFFERENT ELEMENTS ON THE ROLE TITLE GRID

* SHOWING HIGH REPEATING CONSTRUCTS

STAGE II OF THE STUDY: THE DESIGN AND ADMINISTRATION OF THE RATING GRID

Stage II of the present study was concerned with:

I. finding an appropriate research design for the main stage of the study.

II. the selection and construction of the rating grid.

III. the administration of the rating grid.

I. RESEARCH DESIGN

In Chapter I it was stated that this study was conceived as an exploratory one, concentrating on a representative sample of adolescents from different ethnic groups in the City of Bristol. In the literature review it was indicated that not many studies were undertaken in this country in the area of attitudes towards authority-figures. Therefore, the formulations of hypotheses in such research can be problematic as there is often very little theory and research findings on which to base them. The only basis from which hypotheses could have been formulated in this research would have been from studies undertaken abroad. Although these would provide valuable guidelines and assistance in the identification of attitudinal variables, they are often conflicting.

The research design deemed appropriate to the current study is based on the "ex post facto" model. Kerlinger (1973)[5] defines the design as:

> "Ex post facto research is a systematic empirical inquiry in which the scientist (researcher) does not have control of the independent variables because their manifestations have already occurred or because they are inherently not manipulable". (P. 379)

This design is unlike the experimental model in which the experimenter is able to control his variables and assign subjects randomly to the experimental and controlled groups. In the Ex post facto design the independent variable, for example, attitudes towards authority-figures cannot be manipulated because Ss are assumed to have possessed the variable. No treatment was given to the subjects, as in the pre-test—post-test model, instead adolescents were requested to express their attitudes towards authority-figures at different stages of the research. Subjects were not assigned to groups - the subjects automatically selected themselves being members of different ethnic groups (for example, Asian, English and West Indian).

THE CONSTRUCTION OF THE RATING GRID

For the present study, the graphic rating grid was used, with NUMERICAL SCALE, numbering from 1 - 7. According to Fransella and Bannister (1977)[6]: "this method allows the person greater flexibility of response than does the rank grid". The format of the rating grid is similar to the Semantic Differential Scale devised and developed by Osgood and his associates (1957).[7] The rating grid attempts to measure the subjects' understanding of attitudinal constructs in relation to authority-figures, i.e., the elements. The instrument also attempts to register the connotations which the constructs have for an individual on a number of bipolar scales such as 'Uses authority wisely', and 'Uses authority in a silly way'. (The rating grid is given in Appendix E). Using these scales, each subject rates the elements (authority-figures) with the same group of constructs.

There are eight elements to be rated, and each was written on a separate page, with eight bipolar constructs on the same page. Thus the rating grid consisted of an eight page booklet. Coded letters were used as means of identifying the schools, year of birth, racial background and sex.

DESCRIPTION OF SAMPLES AND SCHOOLS IN THE MAIN STUDY

The subjects for the main study were chosen from five comprehensive schools in the City of Bristol. As described in the Pilot Study, the schools catered for children from different ethnic minority groups. Asian and West Indian adolescents were well represented. Pupils were selected from the middle stream of the 4th and 5th forms. Ideally, the researcher would have wished to select the schools and the sample randomly but a number of factors ruled out this procedure. There is a general tendency for immigrants to seek homes near their relatives and friends already settled in this country, and this results in immigrants in some areas being predominantly of one or two ethnic groups. The second reason is that the parents of adolescents in the study are engaged in the types of service occupations which demand close proximity to the city. Therefore, there is always an imbalance of numbers (by ethnic group) in most multi-racial schools, and in some, the two major minority ethnic groups being Asian and West Indians.

The number of adolescents initially required for the study was considerable, and since it was intended, as far as possible, to randomly select pupils of both sexes from all ethnic groups (including indigenous children) in equal numbers from each selected school, it was apparent, bearing in mind the foregoing sampling difficulties, that to obtain such a sample, as far as possible by the previously mentioned procedure, would necessitate

schools being chosen and not randomly selected.

The subjects chosen for the main study are Asian, English and West Indian adolescents, aged 14-16. This is an interesting stage in the life cycle, in that these adolescents are on the verge of leaving school, and quite often the family, to enter the world of work. It is a critical stage, when the young person is exposed to all forms of authority and social control.

They are also at one of the crucial points in the development of their personalities and attitudes towards authority. Erikson (1950)[8], considers this age as the time when the adolescent struggles to form a meaningful identity by searching to establish a satisfying role within society. The major difficulties are encountered in the search for personal identity, and for an understanding with authority-figures.

The variables controlled in the study were:

(i) reading age;

(ii) length of stay in this country.

In this respect, a minimum reading age of 10 years was required, and the Asian and West Indian samples second generation.

ADMINISTRATION OF THE RATING GRID

Two hundred and seventy-one (271) adolescents - one hundred and fifty-eight (158) boys and one hundred and thirteen (113) girls - from different ethnic groups completed the rating grids. Two hundred (200) adolescents had previously participated in the Pilot

Study in completing the Role Title Grid, whereas seventy-one (71) of the adolescents constituted a new sample specifically included in the main study in order to obtain the required sample. (The sampling difficulties were discussed in the previous section). Table 10 shows the group distribution in the main study.

TABLE 10 - SHOWING DISTRIBUTION OF ETHNIC GROUPS FROM EACH SCHOOL WHICH PARTICIPATED IN THE MAIN STUDY

	ASIAN		ENGLISH		WEST INDIAN		
SCHOOL	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	TOTAL
1	6	4	10	5	8	6	39
2	10	5	12	13	11	9	60
3	10	5	7	10	12	7	51
4	10	8	15	13	20	17	83
5	7	4	7	6	7	7	38
TOTAL	43	26	51	47	58	46	N=271

Before the main administration of the rating grids, all five schools were visited in advance, in order to discuss the grids with the respective headmasters and senior masters. Also, it was essential to finalise arrangements for the administration of the grid since a significant percentage of the adolescents chosen for the study were either revising for, or sitting their 'O' level, G.C.E. or C.S.E. examinations in all five schools.

Completion of the rating grids was carried out in each school during the months of May and June 1979. By special arrangements with the respective headmasters one lesson period during the morning session was given for the completion of the rating grids. In schools 2, 4 and 5, the lecture theatres were made available for the test, whilst school 1 provided a classroom, and school 3, the social studies centre.

The rating grid was explained to each group and an example was drawn on the blackboard to demonstrate how it should be completed. It was explained that the grid was not a competitive examination, hence what was required in completing it was a personal rating of the authority-figures on the different pages. The instructions for completing the grid were given. Details of the instructions for completing the rating grid are given in Appendix F. Each group of adolescents were assured of anonymity and confidentiality regarding the completed grids.

The briefing sessions varied from fifteen to twenty minutes. At the end of each briefing, the adolescents were asked to examine the rating grids and to indicate any difficulties. There were few questions raised about the grids and the procedure for completing them. They were then asked to complete the rating grids. During each session while the rating grids were being completed regular supervision was maintained by the researcher by walking around the room, answering individual queries about the rating grids. At the end of each session, the subjects were thanked for participating and completing the rating grids.

PROPOSED METHODS OF SCALING RESPONSES

Since attitude is thought to be inside an individual who possesses the characteristics of an inclination to behave or react in certain ways towards a person, the major question at this stage of the investigation is, 'how does the researcher quantify the adolescents' responses towards the authority-figures?' Basically, the measurement of attitudes consists of gathering observations about the behaviour of the subjects and allocating numbers to these observations according to certain rules. The measurement procedure adopted for a particular study will depend on two vital considerations, namely:

I. The investigator's theoretical assumptions about the attitudes he is measuring;

II. Its relationship with the rules used to allocate numbers to the observations.

Bearing in mind the theoretical base for studying adolescents' attitudes towards authority-figures which was discussed in Chapter III, it was suggested that Personal Construct Theory is a useful approach in studying attitudes. For the purpose of this investigation the approach meant eliciting personal constructs from a representative sample of Asian, English and West Indian adolescents, and then getting a panel of judges to select common personal constructs for the rating scale. Hence the traditional research model and procedures often associated with Personal Construct Studies were modified to suit the present enquiry.

The attitude constructs used to evaluate authority-figures were allocated values on the attitude continuum which represented the degree of 'favourableness' and 'unfavourableness' in responses of the adolescents. For providing quantitative estimates of the adolescents' responses the following attitudinal dimensions and scaling range were used for computational purposes.

FAVOURABLE			*NEUTRAL*		*UNFAVOURABLE*		
0 - 7	8 - 14	15 - 21	22 - 28	29 - 35	36 - 42	43 - 49	50 - 56

SCORING AND INTERVALS

The rating grids required each adolescent to respond to each bipolar attitude constructs favourably or unfavourably. Since each rating grid consisted of seven numerical values and eight constructs, it was decided to use intervals of seven as shown on the above diagram. The method used in arriving at the intervals and scores for each adolescent's attitudes to the construct, was similar to that used by Osgood, et al (1957), although the rating scale and intervals have been modified to meet the needs of the present study. For a 'favourable' response to a construct or authority-figure, the score ranged from 0 - 21, 'neutral' response, 22 - 35, and 'unfavourable' response, 36 - 56. Since the researcher is interested in establishing whether the three groups of adolescents responded 'favourably' or 'unfavourably' to the bipolar constructs in their evaluation of the eight authority-figures, the

degrees of 'positiveness' or 'negativeness', that is, whether the adolescents responded 'very strongly' or 'strongly' were not considered essential to the present scoring. Thus, the highest score for 'positive attitudes towards authority-figures' would be twenty-one (21) and the highest score for 'negative attitudes towards authority-figures' would be fifty-six (56) respectively. Finally, a 'neutral response' indicated that the subjects were undecided about the use of the personal constructs.

PROPOSED METHODS OF DATA ANALYSIS

Having defined this research in terms of an heuristic study, the investigator is immediately committed to discovering "what is out there". In contrast to the vigorous controls followed in the later stage of a study, in the early stages there is license for imaginative juxtaposition of ideas, working from an "I wonder if" phenomenon stimulated by the specific problem and some prior experience with expected trends and attitudes towards authority-figures (such as those identified from the literature) towards the emergence of realistic explanatory relationships. It is necessary to tolerate high levels of uncertainty long enough to process a great many possible attitudes towards authority-figures, before focusing on a few.

It was thought that three main methods of analysis would serve to provide the required information, namely:

I. Simple descriptive statistics - for the exploration and detection of the adolescents' responses;

II. Inferential statistics combining the use of two-way Analysis of Variance, and One-tailed "t" tests. Student "t" test will be used to detect and identify significant differences (if any) between the groups and within the sexes;

III. Cross-tabulation analysis and Chi-square test will be used to establish whether there is a relationship between ethnic background and groups' responses to each authority-figure.

The statistical methods outlined above, namely simple descriptive statistics, analysis of variance, student "t" test, cross-tabulation analysis and Chi-square test should be adequate to fulfil the stated objectives of this research, which is to discover and explore attitudes towards authority-figures among the data, rather than to predict, in any very precise way, adolescents' attitudes and perceptions of authority-figures. Details regarding the findings are dealt with in Chapters V and VI of this Study.

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CHAPTER V

THE ANALYSIS AND INTERPRETATION OF THE DATA

This Chapter presents the analyses of the data and discusses those findings which show significant differences between and within the groups. The main tasks to be undertaken are:

(i) to detect differences between and within the groups' responses to each authority-figure;

(ii) to establish whether the differences obtained are significant;

(iii) to identify which group(s) the differences can be attributed to;

(iv) to find out how the groups respond to each construct; and finally,

(v) to discuss the differences obtained between and within the groups in the light of the present study.

Computational programmes for analytical purposes were taken from the Statistical Package for the Social Sciences (SPSS 2900, 1968), an integrated system of programmes offering eight different

analyses in the Fortran IV language for the series equipment. The specific programme used for analyzing the data were:

1. Simple Descriptive Statistics:- to supply information concerning the frequencies, means, and standard deviations of the groups' responses to each authority-figure. The mean scores were calculated in order to compare and assess the extent to which each group of adolescents evaluated the authority-figures differently. The standard deviations were used to determine the amount of dispersion from the means of the scores obtained on the summative rating grids by each group and sex. These were used to make comparisons between and within the ethnic groups. These results gave a preliminary indication of the groups' responses towards the authority-figures, by comparing the mean scores.

2. Inferential Statistics:- combining the use of two-way analysis of variance, and one-tailed "t" test to establish which mean scores were significantly different from the other once an "F" test had identified an existing difference.

(a) The two-way analysis of variance were calculated in order to ascertain simultaneous but separate differences between the groups and sexes. These analyses enabled the researcher to assess any possible interaction between ethnicity and sex. The results reported later on in the present chapter show that there are significant differences between the three groups' evaluations of the authority-figures, but there are no significant differences between the sexes. The findings also indicate that there are no significant interaction effects between ethnicity and sex.

(b) Having identified that there are significant differences between the groups' attitude responses to the eight authority-figures, the next step in the data analysis was to apply the ONE TAILED "t" TEST to establish which group(s) of adolescents the differences can be attributed to.

3. Finally, cross-tabulation analysis and the Chi-Square test were used in the fourth stage of the data analysis in order to gain a more meaningful

insight in the three groups' use of the eight bipolar attitudes, constructs, and the manner in which they employed them to express their attitudes towards the authority-figures.

PREPARATORY ANALYSIS AND PRESENTATION: Mean Scores and Standard Deviations

The primary goal of descriptive statistics is to bring order out of chaos (Welkowitz, et al, 1971). Bearing in mind the heuristic nature of the present investigation, it was essential to establish a systematic basis for analysing the data. Descriptive statistics help the researcher to cope with the vast amount of data at the initial stage of the data analysis, in that the technique makes it possible to summarize and describe large quantities of data, as well as observing trends.

The mean scores and standard deviations for the three groups' responses to the eight authority-figures are presented in Tables 10, 11, and 12, to give an indication of the spread of scores for the groups. Table 10 lists the mean scores and standard deviations for each group according to authority-figure. Table 11 represents the mean scores and standard deviations for boys and girls whilst Table 12 shows the mean scores for the boys and girls.

TABLE 10

Mean Scores and Standard Deviations for Asian, English and West Indian Adolescents According to Authority-Figures

AUTHORITY-FIGURE	ASIAN		ENGLISH		WEST INDIAN	
	MEAN	SD	MEAN	SD	MEAN	SD
FATHER	20·50	7·12	22·26	7·38	24·48	9·29
MOTHER	20·17	6·91	21·89	7·11	22·90	9·11
HEADMASTER	24·05	7·47	28·69	10·35	29·84	9·85
DEPUTY HEAD	25·51	8·22	28·77	8·93	30·19	9·35
FEMALE TEACHER	25·11	7·00	28·83	8·69	31·72	9·70
MALE TEACHER	26·38	7·30	28·24	9·74	32·68	9·85
POLICEMAN	27·18	9·83	30·72	11·75	36·84	10·70
POLICEWOMAN	28·44	10·04	30·27	11·34	39·25	9·97
AVERAGE MEAN SCORES	24·66		27·33		30·98	
N =	70		97		104	

Here it can be observed that the West Indian group has achieved the highest mean scores on all eight authority-figures, and the largest differences in mean scores occur between the West Indians and the Asians. One cannot generalize at this

early stage of the data analysis. However, it may well be that the West Indians have used constructs which express less positive attitudes towards the authority-figures, whilst the Asians and English have used positive constructs in their evaluations.

TABLE 11

Mean Scores and Standard Deviations for Boys and Girls According to Authority-Figures

AUTHORITY-FIGURES	ASIAN				ENGLISH				WEST INDIAN			
	BOYS		GIRLS		BOYS		GIRLS		BOYS		GIRLS	
	MEAN	SD	MEAN	SD	MEAN	SD	MEAN	SD	MEAN	SD	MEAN	SD
FATHER	20·13	7·62	21·11	6·30	22·36	8·19	22·15	6·41	23·40	7·15	26·07	11·11
MOTHER	20·34	7·48	19·88	5·94	21·82	7·28	19·82	6·84	23·09	8·12	22·61	10·51
HEADMASTER	23·84	8·18	24·42	6·22	27·73	11·01	29·37	9·57	29·04	9·07	31·02	10·91
DEPUTY HEAD	25·52	8·71	25·50	7·48	27·90	9·58	27·62	8·23	29·91	8·42	30·59	30·66
FEMALE TEACHER	25·15	7·03	25·03	7·10	28·32	9·53	27·26	7·67	31·33	8·14	32·28	11·68
MALE TEACHER	26·27	7·52	26·57	7·04	27·59	10·55	29·00	8·71	32·56	9·35	32·85	10·65
POLICEMAN	28·47	9·97	27·15	9·14	29·07	13·65	26·16	8·96	36·17	9·55	37·83	10·90
POLICEWOMAN	30·68	9·98	32·73	9·74	31·38	13·65	29·03	8·98	39·85	9·36	38·39	10·91
AVERAGE MEAN SCORES FOR BOYS AND GIRLS	25·05		25·18		27·30		26·30		30·66		31·46	
N ACCORDING TO SEX	45		25		52		45		64		40	

Table 11 shows that the mean scores between boys and girls are marginal, with the West Indian girls recording slightly larger average mean scores. The Table also show that Asian boys and girls achieved lower mean scores compared with their English and West Indian counterparts. The English girls have also achieved a marginally higher mean score than the English boys.

It would appear that within the groups the boys and girls have used similar constructs to express their attitudes towards the authority-figures. In the case of the West Indian boys and girls, with an overall mean score of 30·66 and 31·46 respectively, the indications are that they have used less positive attitude constructs in evaluating the authority-figures. One sees the opposite trend in the English and Asian's average mean scores (English boys = 27·30; girls = 26·30) and the Asian (boys = 25·05 and girls = 25·18) would suggest that these adolescents have used more positive constructs in their evaluation of the authority-figures.

TABLE 12

Mean Scores and Standard Deviations for Boys and Girls According to Authority-Figures

AUTHORITY-FIGURES	BOYS		GIRLS	
	MEAN	SD	MEAN	SD
FATHER	22•03	7•91	21•80	8•20
MOTHER	21•91	7•71	20•87	8•28
HEADMASTER	27•16	9•87	28•84	9•72
DEPUTY HEAD	28•06	9•02	28•23	9•20
FEMALE TEACHER	28•62	8•66	28•61	9•65
MALE TEACHER	29•17	9•66	29•43	9•43
POLICEMAN	31•69	11•67	30•72	11•25
POLICEWOMAN	34•51	11•33	33•34	11•17
	N = 158		N = 113	

The average mean scores reported here indicate that in cases the boys have a slightly larger mean score when compared with the girls.

SUMMARY OF STAGE ONE OF THE DATA ANALYSIS

To summarize the findings presented in Tables 10, 11, and 12, the Tables show that:

I. Asian adolescents have consistently achieved lower mean scores on their responses to the eight authority-figures which suggests that they have used favourable constructs to express their attitudes towards the authority-figures.

II. West Indian group has recorded the highest mean scores on the eight authority-figures, and the largest differences in mean scores occurred between this group and the Asians.

III. The English have marginally higher mean scores than the Asians, and lower scores than their West Indian counterparts. It would appear that both groups of adolescents have used positive attitude constructs to evaluate the authority-figures.

IV. There were no significant differences between the mean scores of the boys and girls. Both English and West Indian girls recorded slightly higher mean scores when compared with the boys. However the differences between the groups are minimal, which suggests that the boys and girls from each group used similar attitude constructs.

The findings reported in the first stage of the present data analysis indicate that there are differences in mean scores between the three groups' responses to the authority-figures. The preliminary analysis also suggest that the differences in mean scores between boys and girls are minimal. Thus, the second stage in the analysis is to establish whether these differences between the three groups are significant. In order to achieve this end, the TWO-WAY ANALYSIS OF VARIANCE is considered an appropriate statistical technique. The results of the two-way analysis of variance are reported in the next section.

STAGE TWO: TWO-WAY ANALYSIS OF VARIANCE FOR ESTABLISHING SIGNIFICANT DIFFERENCES BETWEEN THE GROUPS' RESPONSES TO THE EIGHT AUTHORITY-FIGURES

The two-way analysis of variance (ANOVA) was used to analyse the differential effects of the grouping (3 levels, grouping, and 2 levels, sex) on the responses to the authority-figures. The between subjects variance was broken down into components of ethnic groups according to cultural backgrounds, sex differences and the interaction between them. The within subjects variance was sub-divided between sex and ethnicity, and the interaction between these variables and their responses. The expectations that arise from the observations of the mean scores presented in the previous section is of a significant F-ratio for the mean square in respect of the differences between the groups' responses

to the authority-figures:

1. Father
2. Mother
3. Headmaster
4. Deputy Head
5. Female Teacher
6. Male Teacher
7. Policeman
8. Policewoman.

Stage 2 of the computer programme accepted the results of Stage 1 of the data analysis. That is, the mean scores and standard deviations were used for the Two-Way Analysis of Variance. (The formula is given in Appendix G). An •05 level of probability is used through the data analysis in order to find out whether the F-ratios are significant. Tables 13 to 20 present the results of the two-way analysis of variance. These Tables show the 'calculated' F-ratios as well as the 'tabulated' values for significance at the •05 level.

Following the computation of the two-way analysis of variance, it was decided to carry out a test for interaction between 'ethnicity' and 'sex' in the groups' responses to the authority-figures. It was felt that an overall interaction analysis on these two variables would give some indication whether 'ethnicity' and 'sex' are influential factors in the way

these boys and girls responded to the eight authority-figures. The results showed that there are no significant interaction between these two variables, and the way in which the groups responded to the authority-figures. Hence no further analysis was undertaken on this aspect of the data.

TABLE 13

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, FATHER

SOURCE OF VARIATION	S.S	d.f.	M.S.	F-ratio (c)	F-ratio (t)	SIGNIFICANCE AT .05 LEVEL
Ethnic Groups	15·20	2	7·60	3·87	19·0	NOT SIGNIFICANT
Sex	2·22	1	2·22	1·13	18·5	NOT SIGNIFICANT
Residual	3·93	2	1·96			
- TOTAL -	21·35	5				

(c = calculated; t = tabulated for significant $p < .05$ level)

The above results show that there are no significant differences between the mean scores of the groups. In spite of the small 'mean' differences recorded in Table 10 between the groups, there is no reason to suppose that the Asian, English and West Indian adolescents differ significantly in their responses to the authority-figure 'Father'. They all show relatively low mean scores which indicate that they have used positive constructs to express their attitudes to this authority-figure.

The main effect of 'sex' is not significant. This indicates that the mean scores of the boys and of the girls in each group did not differ significantly.

TABLE 14

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, MOTHER

SOURCE OF VARIATION	S.S	d.f.	M.S.	F-ratio (c)	F-ratio (t)	SIGNIFICANCE AT .05 LEVEL
Ethnic Group	8·09	2	4·04	10·37	19·0	NOT SIGNIFICANT
Sex	1·44	1	1·44	3·69	18·5	NOT SIGNIFICANT
Residual	0·78	2	0·39			
- TOTAL -	10·31	5				

The findings recorded in Table 14 clearly indicate that the differences between the means reported in Table 10 are not significant. An examination of these Tables will show that the differences in mean scores between Asians, English and West Indians are minimal. This suggests that the three groups do not differ significantly in their attitude evaluation of the authority-figure 'Mother'. The Table also shows that the main effect of sex is not significant, which would indicate that the boys and girls in the study have used similar constructs to express their attitudes to 'Mother'. The indications are that the three groups of adolescents have favourable attitudes to 'Mother' as an authority-figure.

TABLE 15

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure HEADMASTER

SOURCE OF VARIATION	S.S	d.f.	M.S.	F-ratio (c)	F-ratio (t)	SIGNIFICANCE AT .05 LEVEL
Ethnic Groups	37·69	2	18·85	70·69	19·0	SIGNIFICANT
Sex	2·94	1	2·94	1·03	18·5	NOT SIGNIFICANT
Residual	0·53	2	0·27			
- TOTAL -	41·16	5				

These findings reported in Table 15 suggest that there are significant differences between the groups of adolescents for 'Headmaster' as an authority-figure, but no significant differences between the sexes. Table 10 suggests that the English and West Indian groups have similar attitudes which differ from those of the Asians. The Asians' mean scores are only marginally higher than their responses to 'Father and 'Mother', but both the English and West Indians' mean scores have shown increases. This suggests that their attitudes to 'Headmaster' as an authority-figure are different to the other groups. The nature of this difference will be considered in more detail when the significance of the difference is confirmed by the "t" test.

TABLE 16

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, DEPUTY HEAD

SOURCE OF VARIATION	*S.S*	*d.f.*	*M.S.*	*F-ratio (c)*	*F-ratio (t)*	*SIGNIFICANCE AT .05 LEVEL*
Ethnic Groups	22·49	2	11·24	91·22	19·0	SIGNIFICANT
Sex	0·02	1	0·02	0·20	18·5	NOT SIGNIFICANT
Residual	0·25	2	0·12			
- TOTAL -	22·76	5				

It is evident that there are significant differences between the groups for 'Deputy Head' as an authority-figure. The results also indicate that there are no significant differences between the sexes. Both the English and West Indian mean scores have increased, which would suggest similar attitudes towards this authority-figure. The Asians' mean score has shown a minimal increase, which would seem to indicate that their attitudes to 'Deputy Head' as an authority-figure are different from the other groups.

TABLE 17

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, FEMALE TEACHER

SOURCE OF VARIATION	*S.S*	*d.f.*	*M.S.*	*F-ratio (c)*	*F-ratio (t)*	*SIGNIFICANCE AT .05 LEVEL*
Ethnic Groups	42·67	2	22·83	45·14	19·0	SIGNIFICANT
Sex	0·54	1	0·01	0·02	18·5	NOT SIGNIFICANT
Residual	0·38	2	0·01			
- TOTAL -	43·59	5				

Examination of the F-ratios recorded in the above Table indicate that the differences between the groups are significant, whereas the differences between sexes are not significant. The findings reported in Table 10 is confirmed by the significant difference reported in Table 17, which suggest that the English and West Indian groups have similar attitudes towards 'Female Teacher'. The Asians on the other hand, seem to have different attitudes from those of the other groups. The Asians' mean score is marginally higher than their responses to 'Headmaster' and 'Deputy Head', but both the English and West Indian mean scores have increased. These findings suggest that the English and West Indian adolescents have similar attitudes to 'Female Teacher', whereas the Asians are different.

TABLE 18

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, MALE TEACHER

SOURCE OF VARIATION	S.S	d.f.	M.S.	F-ratio (c)	F-ratio (t)	SIGNIFICANCE AT .05 LEVEL
Ethnic Groups	41·64	2	24·82	100·34	19·0	SIGNIFICANT
Sex	0·67	1	0·67	3·21	18·5	NOT SIGNIFICANT
Residual	0·42	2	0·21			
- TOTAL -	42·73	5				

This Table shows that there are significant differences between the groups of adolescents for 'Male Teacher' as an authority-figure, but no significant differences between the sexes. The Asians' mean score has shown minimal increase, but both the English and West Indian mean scores have increased. This suggests that their attitudes to 'Male Teacher' as an authority-figure are different from the other groups.

TABLE 19

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, POLICEMAN

SOURCE OF VARIATION	S.S	d.f.	M.S.	F-ratio (c)	F-ratio (t)	SIGNIFICANCE AT .05 LEVEL
Ethnic Groups	96·37	2	48·18	49·56	19·0	SIGNIFICANT
Sex	0·46	1	0·46	0·48	18·5	NOT SIGNIFICANT
Residual	1·94	2	0·97			
- TOTAL -	98·77	5				

As Table 19 shows the differences between the groups are significant for 'Policeman' as an authority-figure, whereas the differences between the sexes are not significant. Again, the English and West Indian groups seemed to have similar attitudes which differ from those of the Asians. The Asians' mean score is only marginally higher than their responses to 'Female and Male Teachers', but the English and West Indian mean scores show increases twice as large as those of the Asians. This suggests that their attitudes to 'Policeman' as an authority-figure are different from the other groups.

TABLE 20

Results of Analysis of Variance for Between Groups and for Sex Differences in Responses to Authority-Figure, POLICEWOMAN

SOURCE OF VARIATION	S.S	d.f.	M.S.	F-ratio (c)	F-ratio (t)	SIGNIFICANCE AT .05 LEVEL
Ethnic Groups	115·11	2	57·56	50·30	19·0	SIGNIFICANT
Sex	1·11	1	1·11	0·41	18·5	NOT SIGNIFICANT
Residual	5·40	2	2·70			
- TOTAL -	121·62	5				

Table 20 shows that there are significant differences between the groups of adolescents for 'Policewoman' as an authority-figure. Examination of Table 10 will show that significantly higher mean scores for the English and West Indian groups. The Table will also show that the Asians' mean scores are only marginally higher when compared to 'Policeman' These findings suggest that the English and West Indian groups have similar attitudes to 'Policewoman' as an authority-figure, whereas the Asians' attitudes are different.

SUMMARY

In conclusion, therefore, the main points arising from this section of the data analysis can be summarized as follows:

(I) There are no significant differences between the mean scores for the three groups, for the authority-figures 'Father' and 'Mother'. These results confirmed the findings presented in stage one of the analysis which showed relatively small differences between the mean scores. Thus it is concluded that the Asian, English and West Indian adolescents have similar attitudes to these two authority-figures. From these results it would appear that the three groups of adolescents have responded favourably to the constructs in their rating of these two authority-figures.

(II) There are significant differences between the Asians and the other two groups for the remaining six authority-figures. Thus, these results support the findings presented in stage one (Table 10) which showed that the Asians' mean scores are consistently smaller than the English and West Indian groups. There are no significant differences between the English and West Indians' mean scores

for 'Headmaster', 'Deputy Head', 'Female Teacher', 'Male Teacher', 'Policeman' and 'Policewoman'. These results suggest that Asians have different attitudes from these authority-figures, whilst the English and West Indians have similar attitudes.

Table 21 gives a summary of the main findings reported in this section of the data analysis. The Table highlights the significant and non-significant differences between the groups according to authority-figures. Since the main focus here is to highlight significant differences between the groups' responses to the authority-figures as a means of identifying the groups' attitudes in the next stage of the data analysis, the nature of these differences will be considered in more detail when the significance of these differences is confirmed by the ONE TAILED 't' Test.

TABLE 21

Summary of Mean Scores, F-Test and Probability Levels Reported in Analysis of Variance

AUTHORITY-FIGURES	MEAN SCORES FOR THREE GROUPS			F-RATIO FROM ANALYSIS OF VARIANCE	SIGNIFICANCE AT .05 LEVEL
	ASIAN	ENGLISH	WEST INDIAN		
FATHER	20•50	22•26	24•48	3•87	NOT SIGNIFICANT
MOTHER	20•17	21•89	22•90	10•37	NOT SIGNIFICANT
HEADMASTER	24•05	28•69	29•84	70•69	SIGNIFICANT
DEPUTY HEAD	25•51	28•77	30•19	91•22	SIGNIFICANT
FEMALE TEACHER	25•11	28•83	31•72	45•14	SIGNIFICANT
MALE TEACHER	26•38	28•24	32•68	100•34	SIGNIFICANT
POLICEMAN	27•18	29•72	36•84	49•56	SIGNIFICANT
POLICEWOMAN	28•44	30•27	39•25	50•30	SIGNIFICANT
AVERAGE MEAN SCORES	24•66	27•33	30•98		

STAGE THREE OF DATA ANALYSIS:-
APPLICATION OF ONE TAILED "t" TEST

The third stage of the data analysis is concerned with further examination of the differences in mean scores which were identified in the previous section. In order to establish which of these differences are significant, the ONE TAILED "t" TEST and Test of Significance were undertaken.

The "t" Test for between groups differences was computed using the programme outlined in the Statistical Package for the Social Sciences (SP-SS-2900, 1968). The programme incorporated the one-tailed formula, and test of significance which indicate which difference (mean scores) are significant. (Details of the formula and the programme are given in Appendix H). Thus the "t" test was applied to the mean scores for the responses of the three groups to the authority-figures:

1. Headmaster
2. Deputy Head
3. Female Teacher
4. Male Teacher
5. Policeman
6. Policewoman.

It should be noted that the authority-figures, 'Father' and 'Mother' have been omitted from the data analysis because the findings reported in stage two showed that the differences between

the groups' mean scores were not significant. Thus it was concluded that the three groups of adolescents have similar attitudes to these two authority-figures. Therefore, no further data analysis will be undertaken for these two authority-figures at this stage. For the remaining six authority-figures the ONE TAILED "t" TEST was applied to the mean scores between:

(i) West Indians and Asians

(ii) West Indians and English

(iii) English and Asians.

Tables 22 to 27 present the data for the differences between the three groups of adolescents according to authority-figures. The Tables show the average mean scores, standard deviations, F-ratios and the "t" values, as well as the significance of these differences. It can be seen that the differences between the Asians and the other two groups are significant at the ·05 probability level, whereas the differences between the English and West Indians are not significant. These results confirmed the earlier findings reported in stages one and two of the present data analysis, that is to say that the differences in mean scores for the Asians are different when compared to the English and West Indians. These findings would seem to suggest that the Asian adolescents' attitudes are different to the six authority-figures, whereas the English and West Indians have similar attitudes to these authority-figures. To establish how different the Asians'

attitudes are to the six authority-figures, and how similar the English and West Indian attitudes are, an examination of the three groups' responses to each construct will be undertaken in stage four of the data analysis.

TABLE 22

Result of ONE Tailed "t" Test for Groups' Responses to Authority-Figure, HEADMASTER

ETHNIC GROUPS	N	MEAN	SD	d.f	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t" (c)	"t" (t)	SIGNIFICANCE AT .05 LEVEL
ASIAN	70	24.05	7.47	169	70.69	West Indian > Asian	4.39	1.96	SIGNIFICANT
ENGLISH	97	28.69	10.35	196		West Indian = English	0.94	1.96	NOT SIGNIFICANT
WEST INDIAN	104	29.84	9.85	164		English > Asian	3.22	1.96	SIGNIFICANT

(c = calculated "t" value; t = tabulated "t" value for significance at $p < .05$ level)

This Table confirms that the English and West Indians have similar mean scores which differ significantly from those of the Asians. These results support the findings reported in stage one of the data analysis (Table 10), which shows that the Asian mean scores are smaller than the English'' and West Indians'. The statistical significance of these differences suggest that the English and West Indian have similar attitudes to 'Headmaster', an authority-figure, but the Asians have different attitudes to this authority-figure.

TABLE 23

Results of ONE Tailed "t" Test for Groups' Responses to Authority-Figure, DEPUTY HEAD

ETHNIC GROUPS	N	MEAN	SD	d.f	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t" (c)	"t" (t)	SIGNIFICANCE AT .05 LEVEL
ASIAN	70	25·51	8·22	160	91·22	West Indian > Asian	3·48	1·96	SIGNIFICANT
ENGLISH	97	28·77	8·93	198		West Indian = English	0·87	1·96	NOT SIGNIFICANT
WEST INDIAN	104	30·19	9·35	155		English = Asian	2·69	1·96	SIGNIFICANT

The mean scores for the Asian group is relatively smaller than the English and West Indian groups'. Taken conjointly, the results reported in Table 23 can be interpreted as indicating that the Asians have different attitudes to 'Deputy Head' in that they have responded to the constructs more favourably, whereas, the English and West Indian adolescents have responded less favourably.

TABLE 24

Results of ONE Tailed "t" Test for Groups' Responses to Authority-Figure, FEMALE TEACHER

ETHNIC GROUPS	N	MEAN	S.D	d.f	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t" (c)	"t" (t)	SIGNIFICANCE AT .05 LEVEL
ASIAN	70	25•11	7•00	171	45•14	West Indian > Asian	5•22	1•96	SIGNIFICANT
ENGLISH	97	27•83	8•69	198		West Indian = English	0•99	1•96	NOT SIGNIFICANT
WEST INDIAN	104	30•19	9•70	162		English > Asian	2•24	1•96	SIGNIFICANT

As in the earlier results, the Table shows that there are significant differences between the Asians and the other groups. Both the English and West Indians have achieved larger mean scores whilst the Asians have consistently recorded smaller mean scores. The "t" results reported here, substantiate the earlier findings which show that the differences between the mean scores for the Asians and the other two groups are significant. These results suggest that the English and West Indians are similar in their attitudes to 'Female Teacher' whereas the Asians' attitudes are different.

TABLE 25

Results of ONE Tailed "t" Test for Groups' Responses to Authority-Figure, MALE TEACHER

ETHNIC GROUPS	N	MEAN	S.D	d.f	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t" (c)	"t" (t)	SIGNIFICANCE AT .05 LEVEL
ASIAN	70	26•38	7•30	170	100•34	West Indian > Asian	4•83	1•96	SIGNIFICANT
ENGLISH	97	28•24	9•74	198		West Indian = English	0•98	1•96	NOT SIGNIFICANT
WEST INDIAN	104	32•68	9•85	164		English > Asian	2•80	1•96	SIGNIFICANT

The picture which emerges from the above analysis is, once again, that the English and West Indian adolescents have similar mean scores which differ significantly from those of the Asians. These results suggest that the English and West Indians have similar attitudes to 'Male Teacher' whereas the Asians' attitudes are different.

TABLE 26

Results of ONE Tailed "t" Test for Groups' Responses to Authority-Figure, POLICEMAN

ETHNIC GROUPS	N	MEAN	S.D	d.f	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t" (c)	"t" (t)	SIGNIFICANCE AT ·05 LEVEL
ASIAN	70	27·98	9·83	150	49·50	West Indian > Asian	5·77	1·96	SIGNIFICANT
ENGLISH	97	30·72	11·75	189		West Indian = English	0·97	1·96	NOT SIGNIFICANT
WEST INDIAN	104	36·84	10·70	161		English > Asian	5·90	1·96	SIGNIFICANT

As in the previous results reported for the other authority-figures, the Asians' mean scores are significantly different from those of the English and West Indians. The Table also show that there are no significant differences between the English and West Indian responses to the authority-figure, 'Policeman'. The evidence is that the Asian adolescents continued to demonstrate different attitudes to those of the English and West Indians. It may well be that the Asians have responded more favourably to the constructs, whereas the English and West Indians have responded less favourably.

TABLE 27

Results of ONE Tailed "t" Test for Groups' Responses to Authority-Figure, POLICEWOMAN

ETHNIC GROUPS	N	MEAN	S.D	d.f	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t" (c)	"t" (t)	SIGNIFICANCE AT .05 LEVEL
ASIAN	70	28•44	10•04	147	50•30	West Indian > Asian	5•65	1•96	SIGNIFICANT
ENGLISH	97	30•27	11•34	191		West Indian = English	0•99	1•96	NOT SIGNIFICANT
WEST INDIAN	104	39•25	9•97	158		English > Asian	4•69	1•96	SIGNIFICANT

The results presented in this Table reinforces the findings in sections one and two. The pattern continues to be the same in that there are no significant differences between the English and West Indian responses to 'Police-woman' (mean scores), but there are significant differences between the Asians and the other groups. The "t" values suggest significant differences between West Indians/Asians and English/Asians. The statistical significance of these differences suggest that the Asians' attitudes are different from those of the English and West Indians. The small "t" value between the English and West Indian adolescents indicate similarity of attitudes to 'Policewoman' as an authority-figure.

SUMMARY OF STAGE THREE OF THE DATA ANALYSIS

In summarizing this section of the data analysis, Tables 28 and 29 set out the main findings of the ONE TAILED "t" TEST and can be used in highlighting the significance and non-significance of the differences in the groups' responses to the authority-figures. The following points and conclusions may be made with special reference to Table 28.

(I) The differences in mean scores between the Asians and West Indians are significant at the ·05 level of probability for the six authority-figures. The "t" values recorded support the 'F-ratios' reported in section two which clearly indicate that these differences between the mean scores are statistically significant. It can be seen that the "t" values for between 'Asians and West Indians' are consistently larger in comparison to the 'English and Asians'. Again, this confirms the largeness of the West Indians' mean scores when compared to the Asians. These results clearly indicate that the English and West Indian adolescents have similar attitudes to the six authority-figures whereas the Asians' attitudes are different. It would appear that the Asians may have responded to the attitude constructs more favourably and that the English and West Indians have responded less favourably.

(II) An inspection of Table 29 shows that the differences in mean scores between the English and West Indians are not significant for the six authority-figures. These findings confirm the earlier results reported in sections one and two of the present data analysis. The "t" values reported here would seem to indicate that the mean scores for the two groups of adolescents are not significantly different. Thus it can be concluded that both the English and West Indians have similar attitudes to the six authority-figures, but the Asians' attitudes are different. These results further suggest that the Asians may have responded more favourable to the constructs, and the English and West Indians less favourable.

This data analysis presented in this section had two major aims. The first was to identify which groups' responses were significantly different. Secondly, to establish how significant these differences were. To this end, the Two-Way Analysis of Variance and the One-Tailed "t" Test were used in analyzing the data.

It was found that there are significant differences between the Asians and West Indians on one hand, and Asians and English on the other. It was also found that there are no significant differences between the English and West Indians (mean scores), likewise there were no significant differences between the sexes'

responses to the authority-figures. Thus the evidence clearly indicates that the English and West Indian adolescents have similar attitudes to the authority-figures, whilst the Asians are different in their attitudes as far as these authority-figures are concerned. The manner in which the groups have responded to the attitude constructs will be examined in stage four of the data analysis.

TABLE 28

Summary of Stage Three of the Data Analysis:-
The Main Findings of the "t" Test Showing 'Significant' Differences Between the Groups According to Authority-Figures

AUTHORITY-FIGURES	MEAN SCORES	F-RATIO IN ANALYSIS OF VARIANCE	"t" TEST BETWEEN	"t"	SIGNIFICANCE AT .05 LEVEL
HEADMASTER	Asian = 24·05 English = 28·49 West Indian = 29·84	70·69	West Indian > Asian	4·39	SIGNIFICANT
			English > Asian	3·22	SIGNIFICANT
DEPUTY HEAD	Asian = 25·51 English = 27·77 West Indian = 30·19	91·22	West Indian > Asian	3·48	SIGNIFICANT
			English > Asian	2·69	SIGNIFICANT
FEMALE TEACHER	Asian = 25·11 English = 29·83 West Indian = 31·72	45·14	West Indian > Asian	5·22	SIGNIFICANT
			English > Asian	2·14	SIGNIFICANT
MALE TEACHER	Asian = 26·38 English = 28·24 West Indian = 32·68	100·34	West Indian > Asian	4·83	SIGNIFICANT
			English > Asian	3·80	SIGNIFICANT
POLICEMAN	Asian = 27·98 English = 27·72 West Indian = 36·84	49·56	West Indian > Asian	5·77	SIGNIFICANT
			English > Asian	5·90	SIGNIFICANT
POLICEWOMAN	Asian = 28·44 English = 30·27 West Indian = 39·25	50·30	West Indian > Asian	5·65	SIGNIFICANT
			English > Asian	4·69	SIGNIFICANT

TABLE 29

Summary of Stage Three of the Data Analysis:-
The Main Findings of the "t" Test Showing 'No Significant' Differences Between the Groups According to Authority-Figures

AUTHORITY-FIGURES	*MEAN SCORES*	*F-RATIO IN ANALYSIS OF VARIANCE*	*"t" TEST BETWEEN*	*"t"*	*SIGNIFICANCE AT .05 LEVEL*
HEADMASTER	English = 28·69 West Indian = 29·84	70·69	West Indian = English	0·94	NOT SIGNIFICANT
DEPUTY HEAD	English = 28·77 West Indian = 29·84	91·22	West Indian = English	0·87	NOT SIGNIFICANT
FEMALE TEACHER	English = 29·83 West Indian = 30·19	45·14	West Indian = English	0·99	NOT SIGNIFICANT
MALE TEACHER	English = 28·24 West Indian = 32·68	100·34	West Indian = English	0·98	NOT SIGNIFICANT
POLICEMAN	English = 27·98 Asian = 27·72	49·56	English = Asian	0·97	NOT SIGNIFICANT
POLICEWOMAN	West Indian = 39·25 English = 30·27	50·30	West Indian = English	0·99	NOT SIGNIFICANT

STAGE FOUR OF THE DATA ANALYSIS:-
CROSSTABULATION ANALYSIS AND (χ^2) CHI SQUARE TEST

So far, the main tasks in the present data analysis have been twofold, namely:

(i) to identify differences between the three groups' responses to the eight authority-figures;

(ii) to establish the significance of these differences.

The results reported in Tables 13 to 14 showed non-significant F-Ratios between the groups' responses to the authority-figures 'Father' and 'Mother'. This would seem to suggest that there are no significant differences between the three groups' attitudes to these authority-figures. On the other hand, the findings reported in Tables 15 to 20 respectively, showed statistically significant F-Ratios which indicated significant differences between the three groups of adolescents' responses to 'Headmaster', 'Deputy Head', 'Female/Male Teacher', 'Policeman' and 'Policewoman'. The results of the ONE TAILED "t" TEST reported in Tables 22 to 27 respectively, clearly indicated that these differences are significant. These findings suggest that the Asian adolescents have different attitudes to the above six authority-figures whilst the English and West Indians have similar attitudes.

Thus, stage four of the data analysis is concerned with finding out how the three groups of adolescents responded to the eight bipolar

attitude constructs, that is to say, to establish whether the groups responded 'favourable' or 'unfavourable' to the constructs in their evaluations of the eight authority-figures.

CROSSTABULATION ANALYSIS AND (χ^2) CHI SQUARE TEST

To achieve this objective, Crosstabulation Analysis and (χ^2) Chi Square Test were used. The computer programme written in the Fortran Series was used to analyze the data. The programme categorised the three groups' responses to the eight bipolar constructs according to authority-figures. The computer placed each of the two-hundred and seventy-one responses to a construct on a scaling value from zero to fifty-six (0 - 56). (See scaling/ interval procedure in Chapter IV.) The computer then performed the Crosstabulation Analysis of 'Observed' and 'Expected' Frequencies, as well as the percentages of responses to each construct according to authority-figure.

The results reported in stages one, two and three of the data analysis clearly indicated that there were no significant differences (mean scores) between the sexes, therefore, it was decided not to undertake any further analysis of this variable.

Downie and Heath (1970) suggest two reasons for using the Chi Square test in data of this kind. First, it can be used to determine if certain distribution of responses differ from some predetermined theoretical distribution (that is, expected distribution differs from an observed distribution). Secondly, the

(χ^2) Chi Square Test can be used to establish the significance of differences between two or more groups' responses to a stimulus of one type or another. Thus the (χ^2) Chi Square was used as a corroborative test of significance in analysing the three groups' responses to the eight bipolar constructs according to authority-figures.

The reader is reminded that a full description of the rating scale used in the Study was given in Chapter IV. However, as a reminder of the constructs used on the rating grids they are listed below.

BIPOLAR CONSTRUCTS	
1. Uses authority in a wise way.	Uses authority in a silly way.
2. Uses authority to help me.	Uses authority to control me.
3. Should be given more authority to control me.	Should be given less authority.
4. Has a lot of authority but is understanding.	Has too much authority and is not understanding.
5. Uses his/her authority to guide me instead of controlling me.	Often uses his/her authority to control me.
6. Often uses his/her authority to advise and help me with my problems.	Often uses his/her authority for picking and bullying me.

7.	Authority-figures know what is best for me.	Authority-figures do not know what is best for me.
8.	Authority-figures have the right to control me.	Authority-figures do not have the right to control me.

Tables 31 to 37 give the results of the Crosstabulation Analysis and the Chi Square Test. (The Response Data Analysis is given in Appendix I which shows the 'Observed' and 'Expected' responses in the three categories).

Tables 30 to 31 show that the differences between the groups' responses to the constructs and the authority-figures 'Father' and 'Mother' are not statistically significant (χ^2 = 8·90 and 7·82 respectively; χ^2 = 9·49 $p < \cdot 05$). These results suggested that the three groups of adolescents responded 'favourable' to these authority-figures. Tables 32 to 37 show that the differences between the groups' responses to the authority-figures - Headmaster, Deputy Head, Female/Male teachers, Policeman and Policewoman - are statistically significant. The Tables show large χ^2 values and an examination of these results revealed that the West Indians and English 'neutral' and 'unfavourable' responses have contributed significantly to these values. These findings are in agreement with those obtained in the previous sections of the present data analysis.

TABLE 30

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure FATHER

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT .05 LEVEL
				d.f*	χ^2 (c)	χ^2 (t)	
ASIAN	63·0	34·0	3·0	4	8·90	9·49	NOT SIGNIFICANT
ENGLISH	54·0	43·0	3·0				
WEST INDIAN	50·0	40·5	9·5				

* (χ^2 (c) = *calculated;* χ^2 (t) = *tabulated*)

The results presented in this Table clearly show that the differences between the groups' responses are not statistically significant. It is evident that the majority of adolescents in each group have responded favourable to the constructs, and to 'Father' as an authority-figure. The Asians have expressed more decisively their 'favourable' attitudes to 'Father' compared to the English and West Indian groups. These results are consistent with the findings reported in sections one and two of the data analysis which showed that the differences between the groups' responses are not significant. Thus we may conclude that the groups have favourable attitudes to 'Father'.

TABLE 31

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure MOTHER

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT .05 LEVEL
				d.f	$\chi^2_{(c)}$	$\chi^2_{(t)}$	
ASIAN	63·0	34·0	3·0	4	7·82	9·49	NOT SIGNIFICANT
ENGLISH	64·0	30·0	6·0				
WEST INDIAN	54·0	35·5	10·5				

The results reported in Table 31 support the earlier findings given in the previous sections of the data analysis which indicated that the differences between the groups' responses to 'Mother' as an authority-figure are not significant. Both the Asians and English are more decisive in their favourable responses to 'Mother' compared to the West Indians. However, the results suggest that the groups have similar 'favourable' attitudes to this authority-figure.

TABLE 32

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure HEADMASTER

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT ·05 LEVEL
				d.f	χ^2 (c)	χ^2 (t)	
ASIAN	63·0	35·0	2·0	4	16·29	9·49	SIGNIFICANT
ENGLISH	31·0	48·5	20·5				
WEST INDIAN	20·0	58·5	21·5				

The differences between the groups' responses to 'Headmaster' as an authority-figure are significant. The Table reveals that the majority of Asians have responded 'favourable' to this authority-figure whereas the English and West Indian adolescents' responses are neutral, which suggests that the majority of adolescents in these two groups have not expressed 'favourable' or 'unfavourable' attitudes to this authority-figure. However, it is worth noting that the cell representing the West Indian 'unfavourable' responses has contributed (6·63) most to the value of the Chi Square statistics.

TABLE 33

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure DEPUTY HEAD

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT ·05 LEVEL
				d.f	χ^2 (c)	χ^2 (t)	
ASIAN	56·0	31·0	13·0	4	16·34	9·49	SIGNIFICANT
ENGLISH	28·0	52·5	19·5				
WEST INDIAN	20·0	57	23·0				

This Table shows that there are significant differences between the groups of adolescents' responses for 'Deputy Head' as an authority-figure. Again the majority of Asians have responded 'favourable' to this authority-figure, whilst the English and West Indian adolescents have recorded 'neutral' responses, as in the case of 'Headmaster'. The cells representing the Asian 'favourable' and West Indian 'unfavourable' responses have contributed most to the Chi Square value. The English contribution to the Chi Square value is marginal. Again, the fairly large contribution of the West Indians 'unfavourable' responses to the Chi Square Test suggest that this group's attitudes to 'Deputy Head' is different from those of the Asians and English.

TABLE 34

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure FEMALE TEACHER

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT ·05 LEVEL
				d.f	χ^2 (c)	χ^2 (t)	
ASIAN	61·0	30·5	8·5	4	15·92	9·49	SIGNIFICANT
ENGLISH	20·	61·0	18·5				
WEST INDIAN	14·0	62·5	23·5				

The results reported here show that the differences between the three groups' responses are statistically significant. Once again the Asian adolescents have responded 'favourable' to the constructs and the authority-figure. The results also indicate that the majority of English and West Indians have responded in the 'neutral' range which seems to suggest that the groups are undecided in their attitudes to 'Female Teacher'. However, the 'unfavourable' responses of the West Indian adolescents (6·20) have contributed most to the Chi Square value which indicate that their attitudes to 'Female Teacher' is different from the other two groups.

TABLE 35

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure MALE TEACHER

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT .05 LEVEL
				d.f	χ^2 (c)	χ^2 (t)	
ASIAN	57·0	34·5	8·5	4	31·17	9·49	SIGNIFICANT
ENGLISH	28·5	49·5	22·0				
WEST INDIAN	11·5	58·5	30·0				

The results in Table 35 support the findings reported in the previous section - that there are significant differences between the groups' responses to 'Male Teacher' as an authority-figure. It is worth noting that the cells representing the English's 'favourable' and West Indians' 'unfavourable' responses have contributed most to the chi square value. The Asians continue to express 'favourable' responses to the 'Male Teacher' but the English and West Indians have expressed 'neutral' responses. The West Indians' 'unfavourable' responses seem very large (11·24) and suggest that this group's attitude is different from the Asian and English adolescents.

TABLE 36

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure POLICEMAN

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT .05 LEVEL
				d.f	χ^2 (c)	χ^2 (t)	
ASIAN	53·0	35·5	11·5	4	32·68	9·49	SIGNIFICANT
ENGLISH	22·5	43·5	34·0				
WEST INDIAN	5·0	43·0	52·0				

As can be seen from Table 36 the differences between the groups' responses are statistically significant. These results lend support to the findings recorded in Table 19, which indicated that the differences between the groups' responses to this authority-figure are significant. The cell representing the West Indian 'unfavourable' responses has contributed most to the very large chi square. This very large 'unfavourable' response of the West Indian group indicate that their attitudes to 'Policeman' as an authority-figure is different from the other two groups.

TABLE 37

Groups' Responses to the Attitude Constructs in Evaluating the Authority-Figure POLICEWOMAN

ETHNIC GROUPS	FAVOURABLE RESPONSES AS %	NEUTRAL RESPONSES AS %	UNFAVOURABLE RESPONSES AS %	CHI SQUARE			SIGNIFICANCE AT .05 LEVEL
				d.f	χ^2 (c)	χ^2 (t)	
ASIAN	50·0	43·0	7·0	4	39·88	9·49	SIGNIFICANT
ENGLISH	26·0	42·0	32·0				
WEST INDIAN	5·0	32·0	63·0				

Again, we note that the responses between the groups vary significantly. It can be observed that the cells representing the English 'favourable' and West Indian 'unfavourable' responses have contributed most to the significance of the chi square test. The Asians have continued to express 'favourable' attitudes to this authority-figure. Thus we may conclude that the Asians and English are favourable in their attitudes to 'Policewoman' as an authority-figure, but the West Indian adolescents have continued to express 'unfavourable' attitudes.

SUMMARY

The major findings presented in stage four of the data analysis can be summarized as follows:

(I) There are no significant differences between the three groups' responses to the constructs and authority-figures 'Father' and 'Mother'. The small chi square values reported in Tables 30 to 31 indicate that the groups have responded favourably to these authority-figures which suggest that the Asian, English and West Indian adolescents have similar attitudes to these authority-figures.

(II) The findings reported in Tables 32 to 37 show that the differences between the groups' responses to the constructs and the authority-figures 'Headmaster', 'Deputy Head', 'Female/ Male Teachers', 'Policeman' and 'Policewoman' are statistically significant.

(III) The results also show that the majority of Asian adolescents have responded favourably to the authority-figures. Their 'favourable' responses in each case have contributed to the Chi Square Test which seem to suggest that their attitudes to these authority-figures are different from the English and West Indians.

(IV) The findings further indicate that the English and West Indian have responded to the constructs in the 'neutral' range which seem to suggest that these two groups of adolescents are undecided in their attitudes to Headmaster, Deputy Head, Female/Male Teachers, Policeman and Policewoman. However, a close examination of the chi square value indicates that the West Indian 'unfavourable' responses to these authority-figures have contributed most to the Chi Square Test. These results suggest that the West Indian group have different attitudes from these authority-figures.

The factors which may be held accountable for the differences in the groups' responses to the eight authority-figures will be discussed in the chapter that follows.

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CHAPTER VI

SUMMARY AND DISCUSSION OF RESULTS

INTRODUCTION

> "The chapter of summarization and conclusions looks backward and also forward through consideration of the applications, recommendations and needed research. The final chapter should be an illustration of the adage that the whole is greater than the parts."
>
> (Good 1972) [1]

Good's statement suggests that the present chapter should:

I. record 'backward-looking' aspects which in reality means summarizing the content of the present investigation.

II. present 'forward-looking' aspects initiated by interpretating the data, arriving at logical conclusions resulting from the research undertaken, and,

III. follow these by identifying any general implications involved.

This research has been concerned with the attitudes of Asian, English and West Indian adolescents towards certain authority-figures. Specifically, it has involved a comparative examination of the three groups of adolescents' evaluations of the following adults who are regarded as authority-figures: 'father,' 'mother', 'headmaster,' 'deputy head,' 'female and male teachers,''policeman' and 'policewoman.'

In chapter 1, the aim of the study was stated and the various assumptions and arguments which stimulated the study were discussed. The research problem was identified as: "West Indian adolescents are often 'unfavourable' in their attitudes towards those adults who exercise authority and control over them."

The chapter also highlighted the complexity in linking ethnicity to attitudes and poor academic performance on the part of the West Indian group.

Before attempting to formulate a research plan of action for studying the area delineated, it became necessary to review the related literature on attitudes and authority. Thus chapter 2 reviewed the relevant literature, which covered both the conceptual and research literatures relating to attitudes and authority.

Chapter 3 suggested the theoretical framework for placing the study, as well as the methodology for investigating the three groups of adolescents' attitudes towards authority-figures. It was suggested that Asians, English and West Indian adolescents often used personal constructs to express and communicate their attitudes towards those adults who are regarded as authority-figures. It was further argued that the personal constructs used by these adolescents to express their attitudes often gave more meaningful insights into the perceptions of the groups' evaluations of authority-figures. Thus Personal Construct Theory was considered a useful theoretical base and approach in studying these adolescents' attitudes. The reasons for using this theoretical approach were given, together with an account of the theory of Personal Constructs and its relevance to the present investigation.

Chapter 4 described the preliminary stages of the investigation and the administration of the rating scale. The procedures followed in eliciting and classifying the constructs were described. The schools from which the main samples were selected were described and the reasons given for the selection of these comprehensive schools. Finally, the chapter also included the method employed in the selection of the eight bipolar constructs for the rating scale.

Chapter 5 presented the results of the data analysis. Descriptive and inferential statistical techniques were used in order to establish differences or similarities between and within the groups' responses to the eight authority-figures.

The analysis presented in stage two of Chapter 5 was concerned with identifying and establishing which mean scores were significant. The data was subjected to two methods of analysis, combining two way analysis of variance and the one tailed "t" test. The first statistical technique establishes whether there are significant differences between the groups' responses, whilst the second method indicates which group(s) the differences can be attributed to.

Results of two-way Analysis of Variance. It was found that the differences between the groups' responses to 'headmaster', deputy head, female/male teacher, policeman and policewoman were significant. The results also show that the differences in groups' responses to the two parental figures were not significant. It is worth noting that the "F" ratios recorded for each of the six authority-figures ranged from F-ratio = 49.56 to F = 100.34 which suggested that the differences in mean-scores were significant. The relatively small F-ratios

obtained for father and mother confirmed that the differences between the groups' responses for these two authority figures were not significant.

The data cited above would seem to demonstrate that there are differences in the groups' attitudes towards these authority figures. Examination of the findings reported in Chapter v indicates that the Asian adolescents have different attitudes to the six authority figures listed above, whereas the English and West Indians have similar attitudes. The evidence also suggests that the three groups of adolescents have similar attitudes to father and mother as authority-figures.

RESULTS OF ONE tailed "t" test. It should be recalled that the authority-figures, 'Father' and 'Mother' were omitted from further data analysis, since the findings reported earlier on indicated that the differences between the mean scores were not significant. The one tailed "t" test was applied to the mean scores between:

I. West Indian and Asians

II. West Indians and English

III. English and Asians.

It was found that the differences between West Indian and Asian, English and Asians were significant. But as predicted from the earlier findings, the differences between the English and West Indians' responses were not significant. In other words, the results from the 't' test showed that the differences in meam scores for Asian/West Indian and English/Asian are significantly different, whereas the mean scores for the English and West Indian are similar.

From these results it was concluded that the Asian adolescents have different attitudes towards the authority-figures: 'headmaster,' 'deputy head', 'female/male teacher,' 'policeman' and 'policewoman' whereas the English and West Indians have similar attitudes. Throughout the data analysis the Asian's mean scores in all eight authority-figures were consistently small, which would seem to suggest that this group has responded to the attitudes constructs in a 'favourable' way in their evaluations. The English and West Indian groups have recorded larger mean-scores, indicating that they have responded 'unfavourable.'

CROSS TABULATION ANALYSIS AND CHI SQUARE TEST. Analysis of the three groups' responses to the eight authority figures revealed the majority of Asian and English adolescents responded 'favourable' to the constructs in their evaluations of 'father' as an authority-figure, whilst only 50 per cent. of the West Indian responses were favourable. But in the case of 'mother' the majority of adolescents registered favourable responses. Despite the variations in groups' responses for the two parental authority-figures the Chi Square results showed that the differences in groups' responses were not significant. These findings supported the results obtained from the analysis of variance, and one tailed "t" test reported in Chapter V. It was argued that the three groups of adolescents have similar attitudes towards 'father' and 'mother' as authority-figures. Not surprisingly, the three groups mean scores for these two authority-figures were similar, and the relatively small Chi Square values obtained indicated that the differences in responses were not significant.

The results for the remaining six authority-figures showed that the differences between 'Asian and English' on the one hand, and the 'West Indian and Asian' on the other hand were significant. The results from the cross tabulation consistently showed that the Asians responded 'favourable' to the constructs whilst the English and West Indian responded 'unfavourable.' These findings supported the earlier results obtained for the analysis of Variance and the 't' test, that the differences between the groups' responses for headmaster, deputy head, female/male teachers and police officers were significant. The relatively large Chi Square values obtained indicate quite clearly that the Asians'attitudes were significantly different from those of the English and West Indians.

DISCUSSION OF THE RESULTS

The task of studying adolescents' attitudes towards authority-figures is not an easy one. Few studies have traced the functional links between cultural factors, socialization, and social behaviour vis-a-vis attitudes towards authority-figures. Brah (1980)[2] in discussing the problems that the researcher faces in studying adolescents' attitudes, concludes:

> "There are so many cross-currents and so many underlying factors that it is hard to tell whether the measured attitude differences should be attributed to social influences, to social class, to sex, or to family and cultural influences." (p.40).

This observation suggests at once the extreme complexity of the task of untangling the determinants of adolescents' attitudes towards authority-figures. It has already been noted that this section of the population in Britain is differentiated not only according to variables such as race, class, sex, position within educational and occupational structures and so on, which constitute its social base in Britain, but also in terms of religion, language, rural/urban background - that is, factors which locate its position in this country. Cutting literally across these variables, is the adolescents' perceptions of those adults who are regarded as authority-figures. The attitudes that adolescents have towards authority-figures are often shaped within the home, school and society. Hence in attempting to account for the differences in adolescents' responses to authority-figures

the researcher must seek out the psychological, social and cultural factors which might be held accountable.

In the discussion that follows attention is primarily directed towards the psychological, social and cultural factors which might influence these adolescents' attitudes towards the eight authority figures.

One of the most striking findings of the present research has been the consistent similarity of the three groups' responses to the authority figures 'Father' and 'Mother.' Throughout the data analysis, there were no significant differences between the groups' responses to these authority-figures, which suggested their attitudes to father and mother were similar. These results would seem to suggest that the three groups of adolescents have 'favourable' attitudes to both parental figures. These findings are not surprising when one considers the important roles that these two parental-figures play in the socialization, and upbringing of the child. Many writers, including Evans (1962)[3] suggest that the influence of parents is a universal psychological factor in shaping attitudes towards authority and those who exercise it. Evans further notes the important part that socialization and parental influence play in explaining the young child's attitudes.

> "A young child is extremely dependent on its parents, particularly its mother and the care or lack of care which it receives may have lasting effects on its personality and adjustment to the society in general." (p.49.

Starting with the results obtained for the Asians, it was suggested that this group's attitudes towards 'father' and 'mother' as authority-figures were 'favourable.' These findings support Parekh's (1974)[4] conclusions on the attitudes of the Asian child toward his parents.

He argues that the Asian child is socialized from an early age into respecting adults and those who exercise authority. Brah (op cit)[5] Desenjh (1969)[6] and Ghuman (1974)[7] in their work show a link between child rearing practices and cultural consciousness in explaining the Asian adolescents' favourable attitudes towards authority. Thus the cultural factor and parental influence are considered important variables in explaining this group's attitudes to these authority-figures.

In the Asian family, for example, the mother tends to regard the children as delicate and in particular in need of special protection. The child is encouraged to conform with the wishes of parents and any attempt by the young child to assert its individuality or independence is discouraged. The early upbringing of the child has increasingly become a shared activity in Western Society, but in the Asian culture (family) the early years of the child's upbringing is left to the mother. She seldom leaves the small child alone, even when he is asleep. At night the young child occupies the same room as its parents, until he or she is old enough to sleep alone. Even when a younger sibling arrives, the older child, though taking second place, sleeps in his grandparents or older brother/sister's room. Parekh concludes that the close tie betweem the Asian child and his parents, as well as the extended family, is maimtained even when he or she reaches

adulthood. Unlike the English and West Indian families where, as the child reaches adolescence, he is often encouraged to be more independent and may overtly question parental influence and authority.

Such intra-familial characteristics are reflections of the values, traditions and attitudes in the Asian culture at large. For greater overt demands towards social conformity and respect for adults, particularly parents, are placed upon the Asian adolescent.

One further example will illustrate the point that Parekh is making and, at the same time, shows the Asian's 'favourable' attitudes towards parents as authority-figures. In most Asian families the fathers have the right and authority to arrange the marriages of their children. In such arranged marriages the young persons have no say in the actual planning and selection of their future partners. The arrangements and negotiations are undertaken by the respective father or the head of the household, who might be the elder brother. The young adult would never question the father's choice or decision since this is seen as the father's right within the Asian tradition and culture. An Asian boy and an Asian girl expressed their acceptance and respect for their parents' authority in the following way:

A fifteen year old Asian boy's construct:

"My parents have the right to decide for me,
they know what is best for me"

Fourteen year old Asian girl's personal construct on her parents' rights and authority:

"My parents brought me into this world, and that gives them the right and authority to control and decide for me."

These personal constructs represent the majority of Asian adolescents who completed the 'Role Repertory Grid.' The Asian's attitudes towards their parents as authority-figures is a combination of respect and conformity. Even the children who are born in this country seem to follow the tradition, respect and the authority of their parents. Brah (1978)[8] concludes that although the Asian adolescents who are born in this country have reservations about the total authority exercised by their parents and the system of arranged marriages, the majority of them indicated that they would accept their parents' choice of a prospective partner without question.

Ethnic differences or responses to 'father' and 'mother' as authority-figures were similar for the English and West Indian adolescents. These findings are interesting, in the context of the present study, when one considers the differences in the social and cultural backgrounds of the two groups. Again, one must examine the social and cultural factors in order to account for such similarities in the two groups' responses to 'father' and 'mother' as authority-figures. Firstly, the West Indian cultural upbringing Evans (1962)[9] and Kerr (1952)[10] believe that although the West Indian child is brought up in a strict, Victorian-like home environment, where parents exercise their authority in the form of corporal punishment and the child is often forced into conformity, yet he/she will love and respect his/her parents. It is a fact that the West Indian adolescent's home

environment is very strict and parents tend to exercise rigid control over their children's behaviour. It is not uncommon for either the father or the mother to inflict physical punishment on their children in order to establish their authority. The father, in the average West Indian family, is often seen as the disciplinarian, whose duty it is to control the behaviour of his children by whatever means, which often includes using corporal punishment. Louden (1975)[11] concludes that the strict code of discipline exercised by West Indian parents often leads-to conflict between parents and children. Despite the conflict, the West Indian adolescents' responses indicated that they have 'favourable' attitudes to their parents.

The roles of early socialization and parental influence discussed earlier are equally applicable in some degree to the West Indian group. Although the West Indian child is not socialized into the 'dominance' of the family, like the Asian counterparts, it cannot be denied that the influence of the parents in the West Indian household is strong. The young West Indian child is given love and care by its parents and there is a tendency to over-protect the child. However, as the child gets older, they are encouraged to be independent and quite often the child is expected to take on adult responsibilities. For example, looking after his/her young brothers and sisters, as well as doing major household chores. As the child approaches adolescence more responsibilities and chores of an adult nature are delegated; thus the average West Indian child is expected to demonstrate adult skills and behaviour within the family from an early age. Often the young adolescent is not allowed to associate with his peers outside school hours. Louden (op. cit) believes that because the

West Indian child is asked to perform adult tasks too early, this often results in conflict between the child and his parent. Yet the bond between the West Indian child and his parents seems to be a strong one and would go some way to explain the finding of the present study.

Burger and Luckmann's (1971)[12] dictum also helps to explain this bond between the child and its parents. According to them: "it is necessary to love one's mother (or parents) but not one's teacher"; this seems appropriate to the West Indian adolescents. The need to love one's parents is the natural bond between parents and child, as discussed above. Added to this is the fact that the child may well perceive his/her parents as the provider of its biological and social needs. Parents may well be seen as providing the child with food, shelter and continuous protection, whereas teachers are not able to satisfy these basic needs in the life of the child; hence the child has special affection and respect for his parents.

The personal constructs expressed by the majority of adolescents on the Role Repertory Grid seemed to reflect this sentiment, the natural bond between the child and its parents. One fourteen year old West Indian boy expressed this in his constructs when describing his parents' authority:

> "They are my parents, so they have the right to tell me what to do"
>
> "Parents are older, and wiser so they know what is good for their children."

The above personal constructs demonstrate the natural bond

and the high esteem in which this West Indian adolescent boy regards his parents. The indications are that the West Indian group accepts their parents as authority-figuresin the traditional and rational sense, as discussed in Chapter 11. Again, this acceptance of parental authority is neatly expressed by a fifteen year old West Indian girl:

> "My parents have the right to use their authority in any way they think best"

> "They have the legal rights to control their children."

The English respondents also displayed 'favourable' responses to their parents as authority-figures. Unlike their Asian counterparts the English family structure is heterogenous. Family structures vary considerably between social classes, and, to a lesser degree, between regions. Fletcher (1966)[13] notes that class differences in organisation of the family in Britain were most clearly marked during the period preceding the rapid transformation of Britain to a predominantly industrialised and urban community. In contemporary Britain, while class differences remain important, it is possible to delineate certain salient features of the family which could be regarded as being important in an English child's attitudes to his parents.

Firstly, the family structure is a nuclear one. Typically, such a household consists of a husband and wife, their unmarried children and, in some instances, elderly grandparents. The English family, like the Asian and West Indian, has a patriarchial origin but, in contemporary Britain, authority within the family tends to be distributed on a more equal basis

between husband and wife. Children are encouraged from an early age to be independent, and to question authority. As part of the socialisation process, the average English child is overtly encouraged by its parents to be a strong individual within the family, thus decisions which affect the child are often discussed openly. Thus from an early age there is a natural family bond and partnership between the adolescent and its parents. Although the parents do exercise influence and authority, the adolescent is given the opportunity to discuss and negotiate with his/her parents on matters concerning its well being. An English fourteen year puts it this way:

> "My parents know that they have authority and can exercise it, but they respect me as an individual."

> "My parents discuss things with me and that is good control."

In most English families, children are given greater freedom in the running of their lives from childhood to adulthood, unlike the Asian adolescents who are controlled by their families during this period. By late adolescence the English adolescents are allowed to make decisions on matters which affect them. For example, it is not uncommon for a sixteen or seventeen year old English adolescent to establish and maintain a serious relationship with the opposite sex, with parental approval, The adolescent is given greater freedom to interact with the opposite sex, compared to his Asian counterparts where such interaction is forbidden. An English adolescent had this to say:

"My parents treat me as equal since
I was thirteen."

"Parents' authority rest on trust;
they trust me and that is their authority."

The next stage in the discussion is to account for the differences in the three groups'responses to the authority-figures, 'headmaster,' 'deputy head,' 'female/male teachers', 'policeman' and 'policewoman.' The range of responses given by the Asians, English and West Indians to these authority-figures are the most important findings of the present research. The Asians' responses have been consistently different from those of the English and West Indians. These results clearly show that the attitudes of Asians are different from those of the West Indians and English who appear to have similar attitudes to these authority-figures.

Throughout the data analysis the Asians have responded 'favourable' to the attitude constructs in their evaluations of these authority-figures. These findings are consistent with such studies as Brah (1978)[15], Louden (1975)[16] and Ghuman (1974)[17], which show that this group regard adults in professional positions with high esteem. For example, in the Asian society religious leaders, school teachers and government officials are accorded respect. Desai (1964)[18] commenting on the respect given to such authority figures states: "in the Asian society subordinates are not expected to contradict their superiors, nor to do anything that would threaten the harmony of social relationships." Such attitudes are inculcated in the Asian from early childhood. Thus, headmasters and teachers are seen as special

individuals, whose responsibilities are to educate and protect children in the schools. An asian boy and Asian girl expressed their attitudes towards these authority-figures in the following way:

> "The headmaster is there to protect us and to see that we have a good education"

> "Teachers are in the school to teach us good and worthwhile things, so we must respect them."

Whilst a fourteen year old expressed her attitudes this way:

> "The teachers should have more authority, without it they cannot teach."

> "They are here to give us a good education"

From the evidence presented, it is clear that the English and West Indians have similar attitudes towards: headmaster, deputy head, female/male teacher and police officers. The results, and views expressed, by the two groups of adolescents suggests that their attitudes are 'unfavourable' to these authority-figures. In this respect, the present study would seem to support some of the earlier research reviewed by Morrison and McIntyre (1971)[19] which showed that many British schools are characterised by two types of pupil sub-culture, one largely identified with the achievement values of the schools, and the other which represents opposition to these values. The English and West Indian responses to these authority-figures seem to represent the latter category in Morrison and McIntyre's model, where these two

groups of adolescents appear to be challenging the authority of these adults.

It was found that the two groups' responses were similar for the authority-figures 'headmaster' and female/male teachers. The indications are that both English and West Indians responded 'unfavourable' in their evaluation of these authority-figures. These findings are in line with the research findings of Musgrove (1971)[20] and Goodwin (1968)[21]. Musgrove argues that the image of the headmaster in most British schools is one of 'dominance' and 'authority.' He concludes that: "the headmaster represents authority, a disciplinarian, his position makes him a dominant person in the school." Goodwin, on the other hand, believes that the office or position of headmaster is an impersonal one, because he must exercise authority and control. As Goodwin explains:

> "Not surprisingly the headmaster must exercise control; the responsibility of the head is to see that law and order prevail, Not only is the responsibility for overall discipline the most important of the head's charges, it is also over that he cannot avoid or delegate."

As this quotation suggests, the headmaster, as well as his staff, must exercise authority and control in the school. It was suggested in Chapter 1 that a conflict situation often results when teachers have to exercise their authority in the classroom. To control and exercise authority over adolescents in the classroom is not an easy task. Adolescence is a transition from childhood to adulthood. It is at

this stage that the young person wants to assert his or her independence. Furthermore, it is a critical stage of development when the adolescant tries to question any form of authority. Lewin (1949)[22] believes that the young person is operating in a 'no man's land', that is to say, he is neither child or adult, therefore he is in a state of 'psychological locomotion.' The state of psychological locomotion is often characterised by ambivalence, the flaunting of authority and those who exercise it. The English and West Indian responses to these authority-figures could be a reflection of this search for independence within the school system.

Becker (1965)[23] has defined the classroom as an arena where teachers' expectations often come into conflict with the pupils. Peters (1966)[24], on the other hand, believes that the teacher is not only an authority-figure in the classroom, but he must also demonstrate that he is in authority and can exercise it. It may well be that the adolescents resent the teacher's authority, as is reflected in the following attitude constructs of a fifteen year old West Indian girl:

"Those teachers, because they have authority,
they think that they can push us around."

"They (the teachers) have too much authority - it
makes them behave silly."

An English boy expressed similar attitudes towards teachers as authority-figures in the following way:

"Teachers, because they are educated and have authority they look down on us."

"They have too much authority in the school."

Finally, the results relating to 'policeman' and 'policewoman.' The evidence presented shows that the differences between the Asian's responses, and those of the English and West Indians were significant. The most important findings to emerge from the crosstabulation analysis showed that the majority of English adolescents' responses were 'neutral', whilst the majority of West Indians responded 'unfavourable' to the constructs in their evaluation of these two authority-figures.

The findings for the West Indian adolescents are not so surprising when one considers the relationship between blacks and the police in recent years. These results are similar to those of Smith (1971)[25] and Wilson (1969)[26] who carried out similar studies in Australia. Smith found that 80 per cent of the adolescents he interviewed described the police officers as their enemies. Chappel and Wilson (1969)[27] found that American adolescents were suspicious and hostile towards police officers as authority-figures. The evidence presented for the West Indians is similar to the attitudes of the Australian and American adolescents reported above.

In the literature review, it was suggested that attitudes towards authority-figures are often formed during social interaction. West Indian parents and other adults within the community often view

the police with suspicion. The Commission for Racial Equality (1976)[28] in a report on the relationship between the black communities in Britain and the police, concluded that "many adults and adolescents were distrustful of the police." It was argued that the police tended to exercise their authority in a discriminatory manner when dealing with blacks. Hence, in recent years, black communities in Bristol, London, Birmingham and elsewhere in Britain have openly expressed unfavourable attitudes towards these officers. It may well be that the 'unfavourable' responses of the West Indians towards 'policeman' and 'policewoman' are the reflections of parental attitudes. Lemon (1970)[29] believes that attitudes are generally formed and shaped within the home and through the influence of the'significant other' such as parents. It can be said that 'racism', 'discrimination,' and 'oppression' have become important variables in the black communities' perceptions of the police. They are seen as representing a 'racialist establishment' which seeks to oppress the blacks in this country. To the blacks, the police officers epitomise 'white domination.'

In the black communities, the police are often referred to as 'Babylon,' a term derived from the Bible which is associated with slavery and domination. To many West Indian adolescents the police are slavemasters, oppressors, servants of an establishment that makes unjust laws to curtail their freedom. In (1974)[30] a thirteen year old girl had the following poem published in'West Indian World,'a black community news. The poem is called 'Babylon, why do you oppress my people?'. The opening stanza reads:

"Babylon, oh Babylon, you have oppressed my
people.
Babylon, oh Babylon, why hast thou
continued to oppress my black brothers
and sisters."

The reactions of the black communities at the time of this research agreed with the sentiments expressed in the poem. In classifying the personal constructs of the West Indian group, it was observed that the majority of respondents expressed similar 'unfavourable' attitudes towards police officers as authority-figures. For example, the following constructs were used by the group:

"It is because I am black why they (the police)
pick on me"

"They (the police) are white we are black,
it is them or us."

Such constructs seem to express a 'functional ego defence' as described by Katz (1959)[31], see Chapter 2.

Two more examples taken from the Role Repertory Grid of a West Indian girl and bot will illustrate their attitudes towards these two authority-figures. The West Indian girl expressed her attitude construct this way:

"The police use the authority to
pick on blacks - because they
have the law on their side they think
that they can push blacks around."

The West Indian boy appeared to be more aggressive and racialist in this personal construct:

"They (the police) are white bastards, they walk
around, and drive around harrassing we the blacks."

The above examples seem to be the climate of opinion and attitudes within the Black community in Bristol of the police as authority-figures. The findings of this study, as reflected by the West Indian adolescents' responses, would seem to be an expression of this kind of 'unfavourable' attitude, and might well be a reflection of parental influence, as well as other adults within the Black community.

Limitations of the study.

The primary objective of this study is to shed some insight and understanding on the attitudes of Asian, English and West Indian adolescents towards authority-figures. The investigation has achieved this objective. But, in any research, the investigator has to implement his plan of action and then discovers that there are many limitations within the original plan or the design of the study. Wiersma (1968)[32] points out: "the researcher should be aware of the limitations of his research, and he should account for them." Thus the limitations of the present study can be summarised as follows:

1. The samples selected for the present study although representative of the different ethnic groups in Bristol, do not allow generalisations to be made about other groups in different areas in Britain. If the samples had been chosen from different areas with similar ethnic groups, this would have enhanced the representativeness of the respondents in the study and the researcher could make generalisations and draw conclusions with much more confidence.

2. The design of the present investigation was described as 'Ex post facto', which means that the researcher is unable to control all the variables that might affect the outcome of the study. The sample for this study consisted of two hundred and seventy one adolescents, which meant that the researcher could control only three variables, namely age, reading age and length of stay in this country. A smaller sample would have allowed an indepth study of attitudes to be undertaken. Thus a Quasi-experimental design with a smaller sample would have generated more meaningful qualitative data on these adolescents' attitudes towards authority-figures.

3. Finally, the various statistical techniques employed in analysing the data did not give the total picture of the adolescents' attitudes towards authority-figures. The statistical methods were appropriate for the numbers involved in the study. However, with smaller samples such statistical techniques as correlation and factor analysis would have given more insight into the attitudes of these adolescents.

The present research has been an exploratory one. It has established that the Asian's attitudes towards authority figures are different from the English and West Indian groups. The problem of attitudes towards authority figures, particularly the attitudes of the West Indian, is undoubtedly an interesting area and is worthy of further investigation. From the limitations listed in this chapter, it is clear that a great deal remains to be done. It would, for example, be valuable for future researchers to undertake case studies of West Indian adolescents and their parents' perceptions and attitudes towards the police in two different black communities. Such studies would enable the investigator to make valid comparisons between adolescents from different regions. It is the researcher's opinion that such future studies would give some indications of the older West Indians' attitudes towards the police as authority-figures in the community. In addition, studies of this nature would also reveal whether the older West Indians living in this country have changed or modified their attitudes towards the police.

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CHAPTER VII

CONCLUSIONS AND RECOMMENDATIONS

The main conclusions of this study are the following:

1. Adolescents in all three ethnic groups (Asian, English and West Indian) responded 'favourable' to the attitude constructs in their evaluations of the authority-figures.

   'father'
   'mother'

2. The Asians have responded 'favourable' to the authority-figures:

   'headmaster'
   'deputyhead'
   'female-teacher'
   'male-teacher'
   'policeman'
   'policewoman'

3. The English and West Indian adolescents have responded 'unfavourable' to the attitude constructs in their evaluations of the authority figures:

   'headmaster'
   'deputyhead'
   'female-teacher'
   'male-teacher'
   'policeman'
   'policewoman'

RECOMMENDATIONS

1. Teacher training programmes should seek to create awareness of cultural differences in our society and sensitise teachers to group differences, and their attitudes towards those adults who are regarded as authority-figures. The assumption that black and white children are alike in all respects, and should therefore receive identical treatment in the classroom often lead to misunderstanding between pupils and teachers. Teacher training programmes should help to promote in all teachers an awareness that they live and will teach in a multi-cultural society.

2. An urgent need to re-think the school curriculum. If a harmonious multi-ethnic society is an educational objective, then there are a number of organisational and curricular responses which the educational authorities and the schools can make. For example in schools where there are high percentages of minority groups, both the ethos and its curricular should reflect the interests of the minority groups as well as the majority groups.

3. The police authorities should continue to liaise with multi-cultural schools and black communities. They should encourage members from different minority groups to join the forces. By encouraging ethnic minorities to be members of the police forces, would in some ways reduce the suspicion and 'unfavourable' attitudes towards the police.

4. More contact between schools and immigrant parents. Immigrant parents need to take more interest in the activities of the children's schools.

5. If the present study asks for anything, it makes an appeal for better understanding of adolescents' attitudes towards those adults outside the home who are in positions of control and authority. In particular, it wishes to stress that West Indian parents inculcate in their children the sense of belonging to this society.

6. Above all, if the attitudes of West Indian adolesants are to be changed or modified, then parents and adults in the black communities should encourage their children to respect those adults who are given the task or mandate to educate, guide and protect them in a society of which they are equal members.

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APPENDIX A (1)

LETTER TO PARENTS/GUARDIANS SEEKING PERMISSION FOR ADOLESCENTS TO PARTICIPATE IN RESEARCH

UNIVERSITY OF BATH
CLAVERTON DOWN
BATH BA 7AY

TELEPHONE: BATH 6941

SCHOOL OF EDUCATION

PROFESSOR K. AUSTWICK
PROFESSOR W.H. THOMPSON

49 Gloucester Road North
Northville
Bristol, Avon
BS7 OSN

31st January 1979

Dear Parent/Guardian,

I am a post-graduate candidate at the University of Bath, School of Education, where I am undertaking a research project. This project is an investigation in the attitudes of adolescents towards certain authority-figures -- adults in the County of Avon.

In order to collect the relevant data, I shall be visiting a number of schools in the City of Bristol. The school your son/daughter attends was chosen as one of the institutions where I will be collecting some of the data for my research. The Headmaster has kindly allowed me to carry out my research in this school.

The research involves the completion of two attitude instruments by these young people. Your son/daughter was randomly

selected for this research. I should therefore appreciate it if you would allow your son/daughter to complete these two instruments. The completion of these instruments would not interfere with your son's/daughter's lessons.

Thanking you for your cooperation.

Kindly sign the slip below and return it to the Headmaster.

Yours sincerely,

_____

Trevor G. Thompson

TO THE HEADMASTER:

I am willing / not willing for my son/daughter to participate in the research on attitudes towards authority-figures in the City of Bristol.

SIGNED:_____

Parent/Guardian

DATE:_____

APPENDIX A (11)

THE ROLE TITLE GRID AND SPECIFICATION SHEET USED IN THE ELICITATION OF PERSONAL CONSTRUCTS

UNIVERSITY OF BATH
SCHOOL OF EDUCATION
BATH, ENGLAND

THE ROLE TITLE GRID

SCHOOLS: 1: 2: 3: 4: 5:	GROUP: AS. ENG. W.I.	YEAR: 4: 5: 6:

1 AUTHORITY-FIGURES	2 SIMILARITY	3 DIFFERENCE
1 FATHER 2 MOTHER 3 CAREERS OFFICER		
1 HEADMASTER 2 VICAR/PRIEST 3 DEPUTY-HEAD		
1 POLICEMAN 2 BIG BROTHER 3 POLICEWOMAN		
1 FEMALE TEACHER 2 NURSE 3 MALE TEACHER		
1 JUDGE 2 SCHOOL SECRETARY 3 MAGISTRATE		

↓

NOW TURN TO PAGE 2

APPENDIX A (111)

ROLE SPECIFICATION SHEET

	AUTHORITY-FIGURES	WRITE A WORD/PHRASE/SENTENCE ABOUT EACH AUTHORITY-FIGURE
1	FATHER	
2	MOTHER	
3	CAREERS OFFICER	
1	HEADMASTER	
2	VICAR/PRIEST	
3	DEPUTY-HEAD	
1	POLICEMAN	
2	BIG BROTHER	
3	POLICEWOMAN	
1	FEMALE TEACHER	
2	NURSE	
3	MALE TEACHER	
1	JUDGE	
2	SCHOOL SECRETARY	
3	MAGISTRATE	

THANK YOU FOR COMPLETING THIS FORM.
ONLY THE RESEARCHER AND UNIVERSITY
PERSONNEL WILL READ YOUR RESPONSES.

APPENDIX B

INSTRUCTIONS TO SUBJECTS FOR COMPLETING THE ROLE TITLE GRID AND SPECIFICATION SHEET

The writer introduced himself to each group as a research student from the University of Bath, School of Education. The purpose of the investigation was explained to each group, and it was emphasised that the research was related to a degree programme he was undertaking at the above University. It was also pointed out that the information given by each subject would be treated with confidentiality.

The researcher explained that he was undertaking the study as a means of finding out what adolescents felt and thought about certain adults who are regarded as authority-figures. He was interested in their attitudes towards these authority-figures. In the first instance, he would like to know what they thought about them, and in order to get this information he would ask them to complete a simple document.

The Role Title Sheet and Role Specification Grid were introduced thus: Now I am going to ask you to look at these two sheets before you.

I. Sheet No. 1 is called a Role Title Sheet on which is written groups of people.

II. Sheet No. 2 is called the Role Specification Grid on which is written some authority-figures.

On Sheet No. 1 I would like you to look carefully at these groups of people and write in which way two of them are similar, and which way the third one is different from the two you have written are similar. Under Column 1, there are groups of adults who are regarded as authority-figures. Think about each group of adults and then write down in which way "two" of these adults are alike. When you have decided which two of these authority-figures are, then I would like you to draw a line under them, and write in Column 2 -- marked "SIMILARITY" -- a word or short sentence that describes how they are alike.

Then under Column 3 which is marked "DIFFERENT" write a word or sentence which indicate how the third is different from the two you have just described as similar. You are free to classify the adults - authority-figures - as similar or different in any way you wish, but you must try to say in which way two of them are alike, and in what way is the third different from the other two. Use any words or sentences to explain the similarities and differences. Work through Sheet No. 1 first before looking on Sheet No. 2.

When you have completed Sheet No. 1, turn to Sheet No. 2 which is marked "ROLE SPECIFICATION". On this Sheet, you will see six boxes, each numbering 1, 2, 3. Write the adults or authority-figures you have described as similar 1, 2, and as

different, 3, then write a word, phrase or sentence which describes these authority-figures.

Remember that this is not an examination or a test; there are no right or wrong answers. What I want is your opinion, and what you think about these adults or authority-figures.

The subjects were then asked to complete the documents.

APPENDIX C

CLASSIFICATION OF PERSONAL CONSTRUCTS ELICITED FROM ADOLESCENTS AND CLASSIFIED BY RATERS/JUDGES

1. PSYCHOLOGICAL CONSTRUCTS

Any statements or words which express or indicate personal, general attitudes towards listed authority-figures.

1. Helpful and kind with his authority. (father)
2. Uses authority in a wise way.
3. Often uses authority in a silly way. (headmaster)
4. Can be a big bastard with his authority. (police)
5. Can be a bully because he has authority. (headmaster)
6. Uses his authority to help me with my problem. (parent)
7. Parents do use their authority to advise.
8. Mother always know what is best.
9. Father is an authoritarian figure.
10. Parents know what is best for their children, which give them authority.
11. Parents need more authority.
12. They should have more authority.
13. Policemen use their authority to push people around.
14. Policewomen are silly with their authority.

15. Police officers should have more authority.
16. Policemen have too much authority.
17. They (police) are power mad.
18. Law officers use their authority to protect us.
19. Parents are older. They have the right to tell us what to do.
20. They can tell us what to do, and that gives them authority. (police and teachers)
21. Their authority make them strict.
22. Uses authority to control me. (us)
23. Authority sometimes goes through their heads.
24. Police and headmaster are too strict.
25. Teachers can be hard with their authority.
26. Bossy with their authority. (police and headmaster)
27. Pushy and difficult with authority.
28. Thinks he's God Almighty because he has authority. (head/deputy head)
29. Police officers think they own the city because they have authority.
30. Uses authority to send you home.
31. Too much authority over us.
32. Uses authority to spy and inform.
33. Uses authority to let you know he is in charge.
34. Heads use their authority to make rules.
35. You can't argue with him because he has authority.
36. Because they have authority they are the law to themselves.
37. The courts give police too much authority.

38. We don't stand a chance with them.

39. They are authority-figures; they will get you in the end.

40. Use their authority to pick on blacks.

41. Use their authority to put away blacks.

42. Tell you off and that is their authority.

43. Far too powerful with authority.

44. Needs authority to punish.

45. They have authority so they are respected.

46. Very distant with their authority.

47. Domineering with authority.

48. Bloody awful.

49. Difficult bastard.

50. Good at telling off people.

51. They need authority to do their dirty work.

2. *ROLE CONSTRUCTS*

Statements which describe or indicate listed authority-role or function in home, school or society. Constructs which refer to (elements) authority-figures, profession or mode of control.

---

1. A policeman can be a right bastard.
2. Police are generally friendly.
3. Police and teachers are helpful.
4. Police officers are only doing their job.
5. Parents have the right to control us.
6. Parents have the right to tell us what to do.
7. My father is an authoritarian figure.
8. Fathers can be strict.
9. The headmaster is a powerful man.
10. The deputy head is the authority in the school.
11. The headmaster makes the decisions.
12. The deputy-head is a hard person.
13. Parents, teachers and police have too much authority.
14. Police officers should have more authority.
15. Parents need all the authority to control us.

16. Teachers must have authority to control us.

17. School teachers have too much authority.

18. Teachers often use their authority wisely.

19. Teachers often use their authority in a silly way.

20. Men teachers exercise too much authority.

21. Teachers need more authority in their job.

22. Teachers and police have too much authority.

23. Female teachers are less strict.

24. Lady teachers are more helpful than male teachers.

25. Teachers have less authority than parents.

26. Policeman uphold the law with the authority.

27. Policeman cannot control me as my parents.

28. Policeman have too much authority which they use stupidly.

29. Police can be big headed with authority.

30. Policewomen are more helpful with their authority.

31. Old teachers have too much authority.

32. Teachers have the knowledge. This gives them authority.

33. Teachers will use their authority to disable students in the class.

34. Teachers have authority but you do not have to respect them.

35. Teachers like police officers have too much authority.

36. Because these adults (teachers, parents and police) have authority, they think they know everything.

37. Male teachers are too bossy with authority.

38. Because they (police) have authority, they think they are Kings and Queens.

39. Parents are kind with their authority.

40. Parents' authority is good for their children.

41. Parents know what is best for their children and this gives them authority.

42. Parents use their authority to stop their children from doing wrong things.

43. Parents have authority but they are kind.

44. Our parents' authority is good for us.

45. Parents know what is best for us.

46. Parents use their authority to regulate their children's behaviour.

47. The law gives police officers too much authority.

48. Police officers are big bullies.

49. They (police) use their authority to push people around.

50. Police are oppressors.

3. *INTERACTION CONSTRUCTS*

Any statement or word which expresses face to face or continuing interaction about listed authority-figures. Constructs or statements that show relationship/ interaction with elements.

---

1. Although he (headmaster) has authority he is friendly.
2. Parents and teachers use their authority in a helpful way.
3. He (headmaster) has authority, but he is friendly.
4. The deputy-head has a great deal of authority but he is considerate.
5. If the headmaster has no authority then everything would go wrong in the school.
6. He (headmaster) has the authority, yet you can talk to him.
7. Teachers are moody with their authority.
8. Although parents have a lot of authority they are our friends.
9. Teachers have authority if they can control their classes.
10. Parents' authority is considerate.

11. Parents' authority is kind.

12. Parents use their authority in a caring way.

13. Parents are helpful and kind.

14. They (parents) use their authority to influence their children.

15. Authority-figures are strict for the right reason.

16. They have a lot of authority but are friendly.

17. Their authority gives them the right to tell us what to do.

18. They make mistakes with their authority.

19. The law is on their side. This is their authority.

20. Sometimes they (teachers/police) turn on you because they have authority.

21. Police - they have authority - you can't trust them.

22. They (parents) have influence over their children which is their authority.

23. Parents have a protective authority.

24. Their authority makes them strict but for the right reasons.

25. Although they have authority, they are human.

26. They (police) make mistakes with authority.

27. Teachers often do the wrong thing with it.

28. Given too much authority, and they will use it incorrectly.

29. We need them (police) in society - they must have authority.

30. Without authority everything would be bad.

31. Teachers must control the class.

32. A good teacher uses it to control the pupils.

33. They (teachers) sometimes just turn on you because they have authority.

34. You can't trust (police).

35. Authority makes them (heads) distant individuals.

4. EMOTIONAL CONSTRUCTS

Any statements which express or denote a readiness to react with strong feelings such as distrust, fearfulness or anger about listed authority-figures.

---

1. Can be a big bastard because he has authority.
2. Uses it to pick on children.
3. Often use their authority to pick on blacks.
4. They just push people around.
5. Never try to understand anyone.
6. Thinks he is God Almighty.
7. Far too powerful.
8. Too much authority for one man.
9. Stand little chance against them.
10. The high and mighty (police).
11. They are always pressuring people.
12. Difficult to get along with.
13. Police are always picking on people.
14. They pick on blacks.
15. Women teachers can be bitchy.

16. Female teachers can make your life hell.

17. The head: a difficult man.

18. Fathers are too strict.

19. Parents have too much authority.

20. Parents use their authority in a wise way.

21. Mothers use their authority in a caring way.

22. Parents can be silly with authority.

23. Teachers tell you what is wrong or right. This makes them authority-figures.

24. They (police) are just big bullies.

25. Domineering.

26. Because they have authority they think they know what is best (teachers/police).

27. Police/teachers have too much authority over you.

28. Use authority in a loving way (parents).

29. Uses authority to help us with our lessons.

30. He (headmaster) is a force to reckon with because he has authority.

5. *HIGH FREQUENCY CONSTRUCTS*

Statements which describe authority-figures vividly, pointingly and occur frequently among all three groups of adolescents. High Frequency Constructs are common to all three groups.

---

1. Teachers use their authority in a wise way.
2. Parents often use their authority in a wise way.
3. They can use their authority in a silly way.
4. These authority-figures have too much power.
5. Teachers have the right to tell you what to do.
6. Uses authority for our good.
7. Often use authority to help us with our problems.
8. Have a lot of authority but understanding.
9. Parents have the right to tell us what to do.
10. Teachers always know what is best.
11. Policemen have too much power.
12. Teachers have too much authority.
13. Parents are too strict with their authority.
14. Use their authority for picking on people.
15. Often use authority for bullying us.

16. Authority-figures often make mistakes.

17. Have the right to control us.

18. Because they have authority can be difficult.

19. Think they know what is best.

20. Headmaster can be moody.

21. Deputy head can be helpful with his authority.

22. The law gives them too much authority.

23. They (teachers and police) should have more authority.

24. Bossy with it (authority).

25. Kind and friendly with authority.

6. *LOW FREQUENCY CONSTRUCTS*

Statements which are vague do not describe listed authority-figures and which occur infrequently among all three groups of adolescents.

---

1. Thinks he is God.
2. I prefer men teachers.
3. I like women teachers.
4. They are more understanding.
5. Strict discipline gives our school a good reputation.
6. Some of them adopt an authoritarian attitude because they are afraid of the pupils.
7. They can do anything and get away with it.
8. Get on the wrong side and he makes your life hell.
9. They are rough people.
10. Keep out of their way.
11. Never get on his wrong side.
12. A little dictator.
13. Often a distant man.
14. Locks himself away in his office.

15. Always spying on us.

16. Authority makes him mad.

17. Never respects because he has authority.

18. They are bastards.

19. They always pick on people.

20. They like talking down to people.

7. *FACTUAL CONSTRUCTS*

Statements which describe listed authority-figures in a factual manner, for example, professionally, specific role or social position.

---

1. Your parents have responsibility for you; makes them powerful.
2. My father is head of the house. This is authority.
3. Fathers always make decisions which gives him authority.
4. Mother is responsible for us all; she is good.
5. My mother makes the decisions which makes her an authority.
6. Teachers are trained to control us.
7. Teachers have a responsibility to teach us and help us with our lessons. We must respect them.
8. The headmaster is in charge of the school.
9. He is head of the organisation.
10. The head represents the local education.
11. The deputy is second man, next to the head.
12. Police represent the law.
13. They get their authority from the law.

14. Police can arrest you.

15. Police officers often help people.

16. Police can control you.

17. They can take you to court.

18. Police can stop you on the street.

19. They work in the community.

20. Often work in society.

21. Paid to enforce the law.

22. Paid to teach us.

8. *SOCIAL STATUS CONSTRUCTS*

Any statements wherein references are made to either status or social position of listed authority-figures.

---

1. Father works to keep us, which gives him authority.
2. Our mother is the authority in our house.
3. Parents brought us here. We should respect them.
4. Because they are our parents, think they know what is best.
5. Parents always know what is best.
6. Parents can control us.
7. The headmaster is a power man.
8. The headmaster is the authority in this school.
9. He has authority. He is boss.
10. He is the head, you can argue with it.
11. The deputy head is the authority.
12. A difficult man.
13. He is the head. Never listens.
14. He takes the side of the teachers.
15. Often aloof with it.

16. Teachers think they are better than us.

17. Women teachers always let you know their authority.

18. Female teachers are more helpful.

19. Male teachers are always letting you know that they are in charge.

20. Police represent the law.

21. Can't question police power.

22. Police are power people.

23. They think that they are God Almighty.

9. MULTIPLE CONSTRUCTS

Statements which describe more than two authority-figures or words/statements that describe other related (elements) authority-figures. These can be complex constructs.

---

1. Parents care for children so we should respect them and do what they say because they are our parents.
2. Because they are your parents, they always think they know what is best for their children.
3. Teachers should use the cane to teach naughty boys a lesson.
4. Teachers should not tell off pupils in front of the class.
5. Teachers sometimes pick on certain pupils because they do not like them.
6. Have confidence in a strict teacher, one who shows his authority in class.
7. Sometimes they allow their moods to get the better of them.
8. I respect a teacher who shows me respect when he talks to me.
9. Secondary teachers are tough compared with those from primary schools.
10. Policemen have got a difficult job to do. They should have more authority.

11. Because they represent the law and have authority, think that they can't make mistakes.

12. They always let you know that they are in charge.

13. Teachers think that they are God Almighty because they have control over you.

14. Because they have the knowledge and they are responsible for teaching you, this gives them their authority.

15. The law gives them authority to search, arrest, and put you in prison, and to do what they like with you.

16. If you get on his good side you are O.K., but if you get on his wrong side God help you (Headmaster).

17. Female teachers have little authority, they can't control the class, so they have to send pupils to the head or senior master, and that is their authority.

18. If you are a pupil they never listen to you, they listen to the teacher, and then tell you that you are wrong.

19. They can only control you in school, use the authority to stop you smoking in school, can't stop me from doing it on the street.

20. They are older than us, so they must know what is wrong or right, we must listen to them, if we listen to them, that is their authority.

21. Both parents and police are good at telling you off, and you can't answer back because they control you. This gives them authority over you.

10. OTHER CONSTRUCTS

Any statements or words which do not describe listed authority-figures, descriptions unrelated to the concept of authority or authority-figures.

---

1. The headmaster always take sides.
2. The deputy just walks around the school showing his authority.
3. Female teachers are weak; they have little authority.
4. Male teachers are just big headed; they like showing off.
5. Police just pick on ordinary people.
6. The law is on their side; you don't stand a chance.
7. They are friendly; they help the community.
8. Use their authority to stop you from smoking.
9. I can say that I like them; they are too powerful.
10. Keep out of their way.

APPENDIX D

THE INSTRUCTIONS FOR COMPLETING THE RATING GRIDS/SCALES IN THE FINAL DATA COLLECTING STAGE OF THE STUDY

The elements or authority-figures to be rated will be on top of each page on the left hand side of the booklet, whilst the scales, that is, the numbers you will ring or tick, will be in the middle of the page. You will notice that on each page there are eight sets of statements (constructs) which you will use to rate each authority-figure. The statements on the left hand side are "positive" whilst the ones on the right are "negative". Positive means that you agree with the statements, and if you think they describe the authority of the person on top of the page you will use, and the other hand, "Negative Statements" are those you disagree with, and you can use them to describe the person on the page.

Look at your booklet and you will notice there are numbers 1, 2, 3, 4, 5, 6 and 7. To help you decide which statements are "positive" or "negative", numbers 1, 2, and 3 on the left hand side are regarded as positive, i.e., you put a tick in the box under these numbers. This means that you agree with the statement. Let me illustrate: you put the tick under "1". This means that you agree with the statement very "strongly", whilst "2" again indicates that you agree with the statement "fairly strongly". "3" also indicates that you agree with the statement, but not as

strongly as in "1" and "2". The opposite takes place in "7", "6" and "5". These numbers indicate your negative ratings or disagreements. If you tick "7", this means that you strongly disagree with the statement(s).

In the case number (4) you would have noticed that I have placed a ring around it. This number represents or indicates a "neutral rating". By this I mean, if after careful consideration you decide which number to tick on the booklet, then tick this number as a last resort -- but only as a last resort tick the other numbers as much as possible.

Let me go over what I have said about the booklet and the rating scales. Numbers 1, 2 and 3 indicate degrees of agreement with each statement and they are on the left hand side of the booklet before you, whilst 7, 6 and 5 indicate degrees of disagreement with the statements and are on the right side of the rating scale. 4 could indicate that you neither agree or disagree with the statements.

I would like your personal impressions and ratings on these authority-figures. Do not discuss the exercise with your friends; respond in accordance with our own feelings, rather than in a manner you think or feel will be socially acceptable.

Finally, your response on these pages will be treated with confidentiality. No one in this school or outside the school will see your responses. Only the researcher and his assistant at the University of Bath, School of Education will see them.

Thank you for your cooperation.

APPENDIX E

UNIVERSITY OF BATH
SCHOOL OF EDUCATION
BATH

THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

FATHER	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers)

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SCHOOL OF EDUCATION
BATH

THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

MOTHER	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers								Authority-figures do not know what is best for me (teachers, parents, police officers)

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SCHOOL OF EDUCATION
BATH

THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

HEADMASTER	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers)

UNIVERSITY OF BATH
SCHOOL OF EDUCATION
BATH

THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

DEPUTY HEADMASTER	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers

UNIVERSITY OF BATH
SCHOOL OF EDUCATION
BATH

THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

MALE TEACHER	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers)

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THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

FEMALE TEACHER	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers)

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THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

POLICEMAN	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers)

UNIVERSITY OF BATH
SCHOOL OF EDUCATION
BATH

THE RATING GRID

SCHOOL	YEAR	R/GROUP	SEX
1: 2: 3: 4: 5:	4: 5: 6:	AS. ENG. W.I.	M: F:

POLICEWOMAN	1	2	3	④	5	6	7	
Uses authority wisely								Uses authority in a silly way
Uses authority to help me								Uses authority to control me
Should have more authority to control me								Should have less authority
Has a lot of authority, but is understanding								Not understanding when exercising authority
Uses authority to help me with my problems								Uses authority for picking on me
Often uses authority to advise me								Often uses authority for bullying me
Authority-figures know what is best for me (teachers, parents and police officers)								Authority-figures do not know what is best for me (teachers, parents, police officers)

APPENDIX G

CROSSTABULATION / CHI SQUARE TEST

(I) The Chi Square Test is a general test that can be used whenever we wish to evaluate whether or not frequencies which have been empirically obtained differ significantly from those which would be expected under a certain set of theoretical assumptions.

(II) The test has many applications, the most common of which are:

"contingency" — problems in which two or nominal scale variables have been "cross-classified"

(a) frequencies are converted into percentages

(b) proportions are given in the tables.

Chi Square (χ^2) is defined as follows:

$$\chi^2 = \Sigma \frac{(f_o - f_c)^2}{f_c}$$

where f_o and f_c refer respectively to the observed and expected frequencies for each of the cells. In other words, the chi square is obtained by first taking the

square of the difference between the observed and expected frequencies in each cell. We divide this figure by the expected number of cases in each cell in order to standardize it so that the biggest contributions do not always come from the largest cells.

APPENDIX H

THE "t" TEST FORMULA

Abbreviations Used:

t = value of "t" test

d.f. = degrees of freedom

A = Asian

E = English

W.I. = West Indian

M = Male

F = Female.

The Test Statistics:

$$t = \frac{\bar{X} - \bar{Y}}{\frac{\sigma^2 X}{n_x} + \frac{\sigma^2 Y}{n_y}}$$

where $\bar{X}$ = mean of sample 1

$\bar{Y}$ = mean of sample 2

σX^2 = variance of sample 1

σY^2 = variance of sample 2

n_x = number of observations in sample 1

n_y = number of observations in sample 2

and the degrees of freedom (needed because the variances

cannot be assumed equal)

$$d.f. = \frac{\frac{\sigma X^2}{n_x} + \frac{\sigma Y^2}{n_y}}{\frac{\left(\frac{\sigma X^2}{n_x}\right)^2}{n_x - 1} \quad \frac{\left(\frac{\sigma Y^2}{n_y}\right)^2}{n_y - 1}}$$

APPENDIX I

CROSSTABULATION ANALYSIS OF
GROUPS' RESPONSES TO CONSTRUCTS ACCORDING TO
AUTHORITY-FIGURES, ALONG WITH CHI-SQUARE TOTALS AND VALUES

(I) Crosstabulation Analysis of the Three Groups' Responses to the Constructs, and Chi Square Test for FATHER

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	44	35·5	24	29·6	2	4·9	70
English	52	49·2	42	41·0	3	6·8	97
West Indian	42	53·3	48	44·4	14	7·3	104
TOTALS	138		114		19		271

TOTAL CHI SQUARE : 1·03 + 1·06 + 1·61
0·16 + 0·02 + 1·10
2·39 + 0·48 + 1·05
χ^2 = 8·90

(II) Crosstabulation Analysis of the Three Groups' Responses to the Constructs, and Chi Square Test for MOTHER

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	44	40·8	24	24·3	2	4·9	70
English	62	56·6	29	33·6	6	6·8	97
West Indian	52	60·6	41	36·1	11	7·3	104
TOTALS	158		94		19		271

TOTAL CHI SQUARE : 0·25 + 0·00 + 1·72
0·52 + 0·64 + 0·09
1·23 + 0·67 + 1·89
χ^2 = 7·82

(I) *Crosstabulation Analysis of the Three Groups' Responses to the Constructs, and Chi Square Test for FATHER*

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	44	35·5	24	29·6	2	4·9	70
English	52	49·2	42	41·0	3	6·8	97
West Indian	42	53·3	48	44·4	14	7·3	104
TOTALS	138		114		19		271

TOTAL CHI SQUARE : 1·03 + 1·06 + 1·61
0·16 + 0·02 + 1·10
2·39 + 0·48 + 1·05
χ^2 = 8·90

(II) *Crosstabulation Analysis of the Three Groups' Responses to the Constructs, and Chi Square Test for MOTHER*

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	44	40·8	24	24·3	2	4·9	70
English	62	56·6	29	33·6	6	6·8	97
West Indian	52	60·6	41	36·1	11	7·3	104
TOTALS	158		94		19		271

TOTAL CHI SQUARE : 0·25 + 0·00 + 1·72
0·52 + 0·64 + 0·09
1·23 + 0·67 + 1·89
χ^2 = 7·82

(V) *Crosstabulation Analysis of the Three Groups' Responses to Constructs, and Chi Square Test for FEMALE TEACHER*

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	21	15·7	43	44·5	6	9·8	70
English	28	18·9	60	53·4	9	12·7	97
West Indian	15	23·4	65	66·1	24	14·5	104
TOTALS	64		168		39		271

TOTAL CHI SQUARE : 1·76 + 0·05 + 1·45
0·51 + 0·13 + 2·79
3·00 + 0·02 + 6·20
χ^2 = 15·92

(VI) *Crosstabulation Analysis of the Three Groups' Responses to Constructs, and Chi Square Test for MALE TEACHER*

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	16	15·1	49	43·3	5	11·5	70
English	38	16·3	48	46·4	11	14·3	97
West Indian	13	22·6	61	64·3	31	17·2	104
TOTALS	66		158		47		271

TOTAL CHI SQUARE : 0·04 + 0·75 + 3·70
5·83 + 0·12 + 4·37
4·94 + 0·17 +11·24
χ^2 = 31·17

(VII) *Crosstabulation Analysis of the Three Groups' Responses to Constructs, and Chi Square Test for POLICEMAN*

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	9	14·0	34	31·0	17	24·5	70
English	31	20·0	42	43·0	24	34·0	97
West Indian	6	21·5	44	46·0	54	36·5	104
TOTALS	56		120		95		271

TOTAL CHI SQUARE : 1·42 + 0·29 + 2·32
5·99 + 0·02 + 2·94
8·44 + 0·09 +11·17

χ^2 = 32·68

(VIII) *Crosstabulation Analysis of the Three Groups' Responses to Constructs, and Chi Square Test for POLICEWOMAN*

ETHNIC GROUPS	FAVOURABLE		NEUTRAL		UNFAVOURABLE		TOTALS
	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	OBSERVED RESPONSES	EXPECTED RESPONSES	
Asian	6	9·0	40	29·7	24	31·3	70
English	25	12·5	41	41·2	31	43·3	97
West Indian	4	13·4	34	44·1	66	46·4	104
TOTALS	35		115		121		271

TOTAL CHI SQUARE : 1·02 + 0·57 + 1·68
12·42 + 0·00 + 3·50
6·62 + 2·33 + 8·24

χ^2 = 39·38